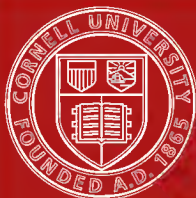


AN INTRODUCTION
TO THE
NEW TESTAMENT GREEK.

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AN
INTRODUCTION
TO THE
GREEK OF THE NEW TESTAMENT.

BY
GEO. L. CARY,
OF THE MEADVILLE THEOLOGICAL SCHOOL.



ANDOVER:
WARREN F. DRAPER,
MAIN STREET.

1879.

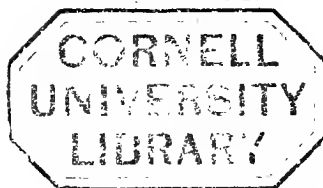


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PREFACE.

It is believed that there are many persons (some of them students in theology) unacquainted with the Greek language, and with neither time nor inclination for the study of classical Greek literature, who would nevertheless be glad to read the New Testament in its original tongue. For the aid of such, this little work has been prepared. It contains what is absolutely necessary for the understanding of New Testament Greek, omitting (or occasionally introducing in brackets) what is applicable only to classical authors. Not that a familiarity with this book alone will enable one to read offhand the Greek New Testament without further assistance; but he who has faithfully studied this "Introduction" will then be in a situation to make use of more elaborate works. Perhaps the most helpful book to the beginner is "Bagster's Analytical Greek Lexicon," — too helpful if mental discipline is sought, but not if one's only aim is to economize time and labor. To the advanced student (supposed to be already in possession of some good New Testament Lexicon), Buttmann's "Grammar of the New Testament Greek" (or Winer's "Grammar of the Idiom of the New Testament") is almost indispensable.

Notwithstanding the very elementary character of the following lessons, they presume in the learner an acquaintance with

the fundamental principles of English grammar; only that which is peculiar to the Greek has been explained.

As very few inflected words occur in all their parts in the New Testament, different words have often been introduced into the same paradigm; therefore the student will probably find it best to memorize in order only the *terminations*. In the "Appendix" is a uniform paradigm of the regular verb, which will be found convenient for reference; also a tabular view of the endings of nouns.

Prior to publication, these lessons have been used with several classes in the "Meadville Theological School," and seem to have answered the purpose for which they were designed. Those familiar with them have been able to proceed at once (with the assistance above referred to) to the reading of the easier portions of the New Testament.

To Professor Ezra Abbot, of Harvard University, I am much indebted for assistance in the revision of proof-sheets and for valuable suggestions which have contributed to the completeness and accuracy of the work.

G. L. C.

MEADVILLE, PA., Dec. 1, 1878.

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ABBREVIATIONS.

A., acc.....accusative.	neut.neuter.
act.active.	N. T.New Testament.
aor., A....aorist.	opt.optative.
cf.confer, compare.	part.participle.
com.common.	pass., p...passive.
D.dative.	perf., P...perfect.
e. g. <i>exempli gratia</i> , for example.	pers.person.
fem.feminine.	pl.plural.
fnt., F....future.	plup.pluperfect.
G.genitive.	pres.present.
indic.indicative.	Rem.Remark, Remarks.
imp.imperative.	sing.singular.
imperf. ...imperfect.	subj.subjunctive.
inf.infinitive.	Tisch.....Tischendorf.
masc.masculine.	T. R. <i>textus receptus</i> , the received
mid., m..middle.	(Greek) text.
MSS.manuscripts.	V.vocative.
N.nominative.	v.verse.

INTRODUCTION.

I. THE GREEK ALPHABET.

Characters.		Names.	English Equivalents.
A	α	Alpha	a
B	β	Bēta	b
Γ	γ	Gamma	g
Δ	δ	Dēlta	d
E	ϵ	Epsilón	ě
Z	ζ	Zēta	z
H	η	Eta	ē
Θ	θ	Thēta	th
I	ι	Ióta	i
K	κ	Kappa	k
Λ	λ	Lambda	l
M	μ	Mu	m
N	ν	Nu	n
Ξ	ξ	Xi	x
O	\omicron	Omicrón	ō
Π	π	Pi	p
P	ρ	Rho	r
Σ	σ, ς	Sigma	s
T	τ	Tau	t
Υ	υ	Upsilon	u
Φ	ϕ	Phi	ph
X	χ	Chi	ch
Ψ	ψ	Psi	ps
Ω	ω	Omēga	ō

Rem. a. When ι is written under another vowel, thus, α , it is called *iota subscript*.

Rem. b. Most editors use the character ς at the end of words, instead of σ .

2. PRONUNCIATION.

Rem. a. Although there is a lack of agreement among scholars as to the best pronunciation of Greek, the tendency in this country is decidedly towards the adoption of what is called the "Continental" method, the essential features of which are presented in the following *Remarks*.

Rem. b. α has the sound of a in *father*. At the end of an unaccented syllable* it is usually obscure, like the a in *penalty*, except at the end of a word. Before consonants in the same syllable it is usually short, like a in *hat*. The diphthong $\alpha\iota$ is pronounced like ai in *aisle*, and $\alpha\upsilon$ like ou in *house*.

Rem. c. γ is always hard, like g in *give*. Before κ , γ , χ , ξ , it has the sound of ng .

Rem. d. ϵ is pronounced like e in *get*, $\epsilon\iota$ like ei in *height*.

Rem. e. η is pronounced like a in *fate*.

Rem. f. θ has the sound of th in *thin*.

Rem. g. ι has the sound of i in *machine*, except before a consonant in the same syllable, where it is pronounced like i in *pin*.

Rem. h. ξ has the force of ks .

Rem. i. o is usually sounded like o in *not*, but at the end of a syllable it approximates to the o in *note*. The diphthong ou has the sound of oo in *moon*; oi does not differ from the English oi .

Rem. j. υ and $\epsilon\upsilon$ are to be sounded like ew in *few*, υ like *we*.

Rem. k. Few persons distinguish in pronunciation between χ

* Syllables are divided, as far as possible, according to English analogy.

and κ , but it is better to give χ the sound of the German *ch* (as it is pronounced after *a, o, u*) and the Spanish *j*.

Rem. l. ω has the sound of *o* in *note*.

Rem. m. The diphthongs α, η, φ (for $\bar{\alpha}, \eta\iota, \omega\iota$) are pronounced like *a, η, ω*.

Rem. n. The names of the letters of the alphabet (given on page 1) are to be pronounced according to the foregoing rules.

3. PUNCTUATION, BREATHINGS, AND ACCENTS.

Rem. a. The marks of punctuation peculiar to the Greek are the colon [·] and the mark of interrogation [;].

Rem. b. The rough breathing ['] before or above a vowel at the beginning of a word has the force of *h*; the smooth breathing ['] only indicates the absence of aspiration.

Rem. c. The breathings are also used, in certain cases, with the consonant ρ ; but no distinction is now made, in pronunciation, between ρ and $\dot{\rho}$.

Rem. d. The accents [*' acute, ' grave, ^ circumflex*] indicate on what syllables the stress of voice is to be laid. The *grave* accent is found only on *final* syllables, where it regularly takes the place of the acute in *continued discourse*, and indicates that the syllable, while the word stands in that position, has a softened tone.

Rem. e. Very few of these marks of discrimination are found in the older manuscripts. Modern editors punctuate according to their own judgment.

4. CLASSIFICATION OF THE CONSONANTS.

Rem. a. The consonants are divided, with reference to the organs chiefly concerned in their production, into *labials* (π, β, ϕ, μ), *linguals* ($\tau, \delta, \theta, \zeta, \sigma, \lambda, \nu, \rho$), and *palatals* (κ, γ, χ). The *double*

4 AN INTRODUCTION TO NEW TESTAMENT GREEK.

consonants, ξ and ψ, are virtually included in this classification, being equivalent respectively to κσ and πσ.

Rem. b. λ, μ, ν, ρ, are also called *liquids*.

Rem. c. The *mutēs* are divided into *smooth* (π, κ, τ), *middle* (β, γ, δ), and *rough* (φ, χ, θ). Those produced by the same organs (for instance the labials π, β, φ) are called *cognate*.

I.

§ 1. A verb ending in ω ,* in the present, indicative, active.

$\piιστεύω$, *I believe.* (Mark ix. 24.)
 $\piιστεύεις$, *thou believest.* (Acts xxvi. 27.)
 $\piιστεύει$, *he believes.* (John xii. 44.)†
 $\piιστεύομεν$, *we believe.* (John iv. 42.)
 $\piιστεύετε$, *you believe.* (John iii. 12.)
 $\piιστεύουσιν(\nu)$, *they believe.* (John xvi. 9.)

Rem. a. The present tense, in all its modes, represents an action or state as *continued or repeated*.

Rem. b. The unchangeable part of an inflected word (for example, $\piιστευ$ in the verb $\piιστεύω$) is called the *stem*.

Rem. c. The terminations appended to the stems of verbs indicate the person and number of the subject.

Rem. d. Verbs in the third person ending in $\sigmaιν$ and $εν$ (with a few exceptions) may drop the ν before a consonant.

§ 2. The personal pronouns, in the nominative case.‡

$\acute{\epsilon}\gamma\omega$ $\acute{\epsilon}\chi\omega$, *I have.* (Matt. iii. 14.)
 $\sigma\upsilon$ $\acute{\epsilon}\chiεις$, *thou hast.* (Rom. xiv. 22.)§
 $\acute{\eta}\mu\epsilon\iotaς$ $\acute{\epsilon}\chiομεν$, *we have.* (John. xix. 7.)
 $\acute{\upsilon}\mu\epsilon\iotaς$ $\acute{\epsilon}\chiετε$, *you have.* (John xvi. 22.)

Rem. A personal pronoun, when expressed as the subject of a verb, is usually, if not always, emphatic.

* Most Greek verbs end in ω in the first pers. sing. of the pres. ind. act.

† In the third pers. sing., when the subject of the verb is not expressed, we must determine from the context whether *he*, *she*, or *it* is to be supplied in translation.

‡ See § 63.

§ The context alone can determine whether a verb in the ind. mode is declarative or interrogative. In the present passage, the T. R. punctuates interrogatively.

TRANSLATE *

1. λέγω. (Matt. xxvi. 64.) 2. λέγει. (Matt. xxvi. 38.) 3. λέγομεν. (Rom. iv. 9.) 4. λέγεις. (Matt. xxvi. 70.) 5. λέγουσιν. (Matt. xi. 18.) 6. λέγετε. (Matt. xvi. 2.) 7. καὶ λέγει. (Matt. iv. 6.) 8. ἐγὼ δὲ λέγω. (Matt. v. 32.) 9. ἔχετε; (Matt. v. 46.) 10. ἔχετε. (Matt. vi. 8.)

II.

§ 3. Verbs in -ω, in the imperfect, indicative, active.

ἔλεγον,† *I said, or was saying.* (2 Thess. ii. 5.)

εἶχες, *thou hadst.* (John xix. 11.)‡

ἐπίστευεν, [*he*]§ *trusted.* (John ii. 24.)

εἶχομεν, *we had.* (Heb. xii. 9.)

ἐπίστευετε, *you believed.* (John v. 46.)

ἐπίστευον, *they believed.* (John xii. 37.)

Rem. a. The imperfect tense represents an action or state as *continued or repeated* in past time, and may often be rendered into English by *was* and the present participle. In conditional sentences it may refer to present time: *e. g.* εἰ γὰρ ἐπίστευετε Μωϋσεῖ, ἐπίστευετε ἂν ἐμοί, *for if you believed Moses, you would believe me.* (John v. 46.)

Rem. b. The imperfect tense sometimes has a *conative* force, indicating only the *attempt* to perform an action. Thus in Acts vii. 26, συνήλασεν αὐτοὺς εἰς εἰρήνην is to be rendered *he endeavored to reconcile them* and not *he reconciled* or *was reconciling them*. Even the present tense occasionally has this conative force: *e. g.* λιθάζετε, John x. 32.

* For the meanings of words not already defined, see the "Vocabulary" at the end of the book. In accordance with the general custom, the Greek verbs are there given in the first pers. of the pres. ind., and their English equivalents in the infinitive.

† Whenever, in Lessons II. - XXXIII., other verbs are substituted for πιστεύω as examples of the inflection of verbs in -ω, the learner is to understand that the corresponding forms of πιστεύω are not found in the N. T.

‡ The second pers. sing. and the first pers. pl. of the imperf. ind. act. are of exceedingly rare occurrence in the N. T. Tischendorf's text has εἶχες in this passage.

§ Pronouns in brackets represent subjects which are expressed in the context. For example, in the present passage, the text says Ἰησοῦς ἐπίστευεν, *Jesus trusted.*

Rem. c. The vowel ϵ (rarely η), prefixed in certain past tenses to verbs beginning with a consonant, is called the *syllabic augment*. In verbs beginning with ρ , the ρ is usually doubled after the augment. The few exceptions to the doubling of the ρ all occur in other tenses than the imperfect, and but a single case is found outside the epistles.

Rem. d. Verbs beginning with a vowel usually have (in the tenses above referred to) a *temporal augment*, obtained by lengthening the vowel, α and ϵ becoming η (ϵ sometimes $\epsilon\iota$) and ω becoming ω . Thus $\acute{\alpha}\kappa\omega\upsilon\omega$ becomes in the imperf. $\eta\kappa\omega\upsilon\omega$.

TRANSLATE

1. $\acute{\epsilon}\lambda\epsilon\gamma\epsilon\nu$.¹ (Matt. ix. 21.) 2. $\epsilon\acute{\iota}\chi\epsilon\tau\epsilon$. (1 John ii. 7.) 3. $\acute{\epsilon}\lambda\epsilon\gamma\omicron\nu$.² (Matt. xxvi. 5.) 4. $\nu\upsilon\nu$ $\delta\acute{\epsilon}$ $\lambda\acute{\epsilon}\gamma\epsilon\tau\epsilon$. (John ix. 41.) 5. $\sigma\upsilon$ $\pi\iota\sigma\tau\epsilon\upsilon\epsilon\iota\varsigma$; (John ix. 35.) 6. $\acute{\epsilon}\delta\acute{\iota}\delta\alpha\sigma\kappa\epsilon\nu$. (Matt. v. 2.) 7. $\acute{\epsilon}\kappa\acute{\eta}\rho\upsilon\sigma\sigma\epsilon\nu$. (Acts ix. 20.) 8. $\delta\omega\lambda\epsilon\upsilon\omega$. (Luke xv. 29.) 9. $\delta\omega\lambda\epsilon\upsilon\epsilon\iota$.¹ (Gal. iv. 25.) 10. $\acute{\alpha}\kappa\omega\upsilon\epsilon\tau\epsilon$. (Matt. x. 27.)

¹ The context shows the gender of the subject to be feminine.

² The subject is plural.

III.

§ 4. Verbs in $-\omega$, in the future, indicative, active.

$\pi\iota\sigma\tau\epsilon\upsilon\sigma\omega$, *I shall, or will, believe.* (John xx. 25.)

$\lambda\alpha\tau\tau\epsilon\upsilon\sigma\alpha\varsigma$, *thou shalt serve.* (Matt. iv. 10.)

$\tau\iota\varsigma$ $\pi\iota\sigma\tau\epsilon\upsilon\sigma\epsilon\iota$; *who will intrust?* (Luke xvi. 11.)

$\pi\iota\sigma\tau\epsilon\upsilon\sigma\omicron\mu\epsilon\nu$,* *we will believe.* (Matt. xxvii. 42.)

$\pi\iota\sigma\tau\epsilon\upsilon\sigma\epsilon\tau\epsilon$; *will you believe?* (John iii. 12.)

$\pi\iota\sigma\tau\epsilon\upsilon\sigma\omicron\upsilon\sigma\iota\nu$, [*they*] *will believe.* (John xi. 48.)

Rem. a. The consonant which, in several tenses, stands between the stem and the personal vowel-endings, is called the *tense characteristic*. It is not found in all verbs.

$\acute{\epsilon}\xi\epsilon\iota\varsigma$, *thou shalt, or wilt, have.* (Matt. xix. 21.)

$\gamma\acute{\rho}\alpha\psi\omega$, *I will write.* (Rev. iii. 12.)

Rem. b. The double consonant ξ may originate in any of the three

* This is the reading of the T. R., from which Tisch. differs.

combinations; $\kappa\sigma$, $\gamma\sigma$, $\chi\sigma$; the double consonant ψ , in $\pi\sigma$, $\beta\sigma$, $\phi\sigma$. Thus $\epsilon\chi\sigma\epsilon\iota\varsigma$ becomes $\epsilon\chi\epsilon\iota\varsigma$, and $\gamma\rho\acute{\alpha}\phi\sigma\omega$ becomes $\gamma\rho\acute{\alpha}\phi\omega$.

Rem. c. The aspiration of the ϵ in the future of $\chi\omega$ is merely a relic of the σ with which the root of the verb once commenced.

$\tau\eta\rho\acute{\eta}\sigma\omega$, *I shall, or will, keep.* (2 Cor. xi. 9.)

Rem. d. When the last letter of the root of a verb is a short vowel, it is usually lengthened in all tenses except the present and the imperfect. Thus from $\tau\eta\rho\acute{\epsilon}\omega$ we have the future $\tau\eta\rho\acute{\eta}\sigma\omega$.

TRANSLATE

1. βασιλεύσει. (Luke i. 33.)
2. ἀκούσετε. (Matt. xiii. 14.)
3. ἀκούσουσιν. (John x. 16.)
4. λατρεύσουσιν. (Acts vii. 7.)
5. βασιλεύσουσιν. (Rev. xx. 6.)
6. πῶς δὲ πιστεύουσιν; (Rom. x. 14.)
7. ἐτρέχετε καλῶς. (Gal. v. 7.)
8. τηρήσει. (John xiv. 23.)
9. λατρεύουσιν. (Rev. vii. 15.)
10. ἐγὼ τρέχω. (1 Cor. ix. 26.)

IV.

§ 5. A verb in -ω, in the aorist, indicative, active.

ἐπίστευσα, *I believed.* (2 Cor. iv. 13.)

ἐπίστευσας, *thou believedst.* (Matt. viii. 13.)

ἐπίστευσεν, *he believed.* (John iv. 53.)

ἐπιστεύσαμεν, *we believed, or became believers.* (Rom. xiii. 11.)

ἐπιστεύσατε, *you believed.* (Matt. xxi. 32.)

ἐπίστευσαν, *they believed.* (John ii. 22.)

Rem. a. The aorist indicative denotes simply the past occurrence of an action or state; but it sometimes has the force of the English perfect or pluperfect. In the dependent modes, except in indirect discourse, the distinction of time between the present and the aorist disappears.

Rem. b. The imperfect and aorist tenses are the only ones which regularly take the augment.

§ 6. Nouns, with the article, in the nominative singular.

ὁ πατὴρ ἔλεγεν, *the father said.* (Mark ix. 24.)

λέγει ἡ μήτηρ, *the mother says.* (John ii. 3.)

ἐλαμψεν τὸ πρόσωπον, *the face shone.* (Matt. xvii. 2.)

Rem. The article is inflected to indicate gender, number, and case, and must agree in these respects with the noun which it limits. The form \acute{o} is masculine, η feminine, and $\tau\acute{o}$ neuter.*

TRANSLATE

1. $\eta\kappa\alpha\upsilon\sigma\alpha\varsigma$. (John xi. 41.) 2. $\eta\kappa\omicron\upsilon\sigma\alpha$. (John viii. 40.) 3. $\eta\kappa\acute{o}\upsilon\sigma\alpha\mu\epsilon\nu$. (Luke xxii. 71.) 4. $\eta\kappa\omicron\upsilon\sigma\alpha\nu$. (Luke ii. 20.) 5. $\eta\kappa\omicron\upsilon\sigma\epsilon\nu$. (Luke xv. 25.) 6. $\eta\kappa\acute{o}\upsilon\sigma\alpha\tau\epsilon$. (Matt. xxvi. 65.) 7. $\epsilon\gamma\gamma\alpha\psi\alpha$. (Rom. xv. 15.) 8. $\epsilon\gamma\gamma\alpha\psi\epsilon\nu$. (Mark x. 5.) 9. $\epsilon\gamma\gamma\alpha\psi\alpha\tau\epsilon$. (1 Cor. vii. 1.) 10. $\lambda\acute{\alpha}\mu\pi\epsilon\iota$. (Matt. v. 15.)

V.

§ 7. Verbs in $-\omega$, in the perfect, indicative, active.

$\pi\epsilon\pi\iota\sigma\tau\epsilon\upsilon\kappa\alpha$, *I have believed, or put trust in.* (2 Tim. i. 12.)

$\pi\epsilon\pi\iota\sigma\tau\epsilon\upsilon\kappa\alpha\varsigma$, *thou hast believed.* (John xx. 29.)

$\pi\epsilon\pi\iota\sigma\tau\epsilon\upsilon\kappa\epsilon\nu$, *he has believed.* (John iii. 18.)

$\eta\mu\epsilon\iota\varsigma$ $\pi\epsilon\pi\iota\sigma\tau\epsilon\upsilon\kappa\alpha\mu\epsilon\nu$, *we have believed.* (John vi. 69.)

$\upsilon\mu\epsilon\iota\varsigma$ $\pi\epsilon\pi\iota\sigma\tau\epsilon\upsilon\kappa\alpha\tau\epsilon$, *you have believed.* (John xvi. 27.)

$\tau\epsilon\tau\eta\rho\eta\kappa\alpha\upsilon\iota(\nu)$, *they have kept.* (John xvii. 6.)

Rem. a. The termination of the third person plural is sometimes $\alpha\nu$ instead of $\alpha\upsilon(\nu)$.

Rem. b. In the perfect and pluperfect tenses, whenever the root begins with a consonant (other than ρ , ζ , ξ , ψ) followed by a vowel or a liquid, a special kind of augment called the *reduplication* is generally prefixed to the root. This consists of the first letter of the verb (or, if this is a rough mute, its corresponding smooth) followed by ϵ . In other cases, these tenses simply take the usual augment. There are one or two instances, though not in the T. R., of reduplication in verbs beginning with ρ .

§ 8. Nouns of the first declension, in the nominative singular.

η $\delta\acute{o}\xi\alpha$ $\kappa\alpha\iota$ η $\sigma\omicron\phi\acute{\iota}\alpha$ $\kappa\alpha\iota$ η $\tau\iota\mu\acute{\eta}$, *glory and wisdom and honor.* (Rev. vii. 12.)

* In the Vocabulary, the gender of nouns is indicated by the article placed after them.

Ἠλίας,* *Elias*, or *Elijah*. (Matt. xi. 14.)

Ἰούδας, *Judas*. (Mark xiv. 10.)

ὁ δεσπότης, *Master*! or *Lord*! (Rev. vi. 10.)

Rem. a. Greek nouns are classed together, according to similarity of inflection, into three *declensions*.

Rem. b. Nouns of the first declension are either masculine, ending in *ας* or *ης*, or feminine, ending in *α* or *η*.

Rem. c. In the N. T., nouns in *ας* of the first declension are, with one or two exceptions, proper names.

Rem. d. Abstract nouns and nominatives used in address often take the article, which must, of course, be omitted in translation.

TRANSLATE

1. τετήρηκα. (John xv. 10.)
2. λαλήσω. (John xiv. 30.)
3. λελάληκα. (John xiv. 25.)
4. ἐλάλησα. (2 Cor. iv. 13.)
5. καὶ ἐβασίλευσαν. (Rev. xx. 4.)
6. δεδουλεύκαμεν. (John viii. 33.)
7. ἐδούλευσεν. (Phil. ii. 22.)
8. ἐδουλείσατε. (Gal. iv. 8.)
9. ἐβασίλευσας. (Rev. xi. 17.)
10. Ἡσαΐας ὁ προφῆτης. (John i. 23.)

VI.

§ 9. Verbs in -ω, in the pluperfect, indicative, active.

ᾔδεν,† *I knew*. (John i. 31.)

ᾔδας,† *thou knewest*. (Matt. xxv. 26.)

ὃς περιπεπατήκει, *who had walked*. (Acts xiv. 8.)‡

[ἐβεβουλεύκειμεν, *we had advised*.]

ᾔδατε;† *knew ye?* (Luke ii. 49.)

πεπιστεύκεισαν, *they had believed*. (Acts xiv. 23.)

Rem. a. The augment of a verb is seldom and the reduplication never affected by prefixing a preposition to the verb.

Rem. b. In classical Greek, the pluperfect tense usually takes, if possible, the syllabic augment in addition to the reduplication; but in

* In the T. R. Ἠλίας.

† From the irregular verb εἶδω, whose pluperfect has the force of an imperfect. See § 46, *Rem. b.*

‡ Tisch. reads περιεπάτησεν.

N. T. Greek this is rare. In Acts xiv. 8, the Elzevir text reads *περιεπεπατήκει*.

Rem. c. Verbs whose roots end in a smooth or middle labial or palatal (see p. 3, 4, *Rem. a*) have the *rough breathing* instead of *κ* for the tense characteristic of the perfect and pluperfect tenses, the consonant combining with the breathing to form the corresponding rough mute.

§ 10. Nouns of the first declension, in the genitive singular, with and without the article.

τῆς δόξης, of glory. (Acts vii. 2.)

σοφίας, of wisdom. (Acts. vi. 3.)

τιμῆς, of honor. (1 Tim. v. 17.)

Ἑλίου, of Elias. (Luke iv. 25.)*

Ἰούδα, of Judas. (Mark vi. 3.)

τοῦ προφήτου, of the prophet. (Luke iii. 4.)

Rem. a. In translating the genitive case, we are frequently obliged to supply certain prepositions, particularly *of*. This circumlocution may often be avoided by the use of the possessive case, to which the genitive in many respects corresponds.

Rem. b. Nouns of the first declension ending in a vowel commonly have their genitive in *-ης*; but those in *-α* pure (*i. e.* *-α* preceded by a vowel), and usually those in *-ρα*, retain the *α* throughout the singular number. So also does *μῦα*, contracted from *μύδα*.

Rem. c. Nouns of the first declension in *-ας* not pure form the genitive in *-α*. Some proper names in *-ης* have their genitive in *-η*, but these were not originally Greek words.

Rem. d. Contrary to the rule (*Rem. b*) *Μάρθα* has for its genitive *Μάρθας*, and, in some of the best MSS., the genitive of *Λύδδα* is *Λύδδας*; but these nouns are from the Hebrew. See § 43.

TRANSLATE

1. *ἐβασίλευσεν ἡ ἀμαρτία.* (Rom. v. 21.) 2. *ἡ ἀγάπη οὐδέποτε ἐκπίπτει.* (1 Cor. xiii. 8.) 3. *Ἡσαΐας λέγει.* (Rom. xv. 12.) 4. *ἤκουσεν Ἡρώδης ὁ τετράρχης.* (Matt. xiv. 1.) 5. *τῆς ἀμαρτίας.* (John viii. 34.) 6. *τῆς ἀγάπης.* (2 Cor. xiii. 11.) 7. *Ἡρώδου τοῦ τετράρχου.* (Acts xiii. 1.) 8. *γῇ Ἰούδα.*† (Matt. ii. 6.) 9. *ὁ πατήρ τῆς δόξης.* (Eph. i. 17.) 10. *μετὰ δόξης.* (2 Tim. ii. 10.)

* In Luke i. 17 (the only other passage where this word is found in the gen.), Tisch. reads *Ἡλεία*.

† See Vocabulary.

VII.

§ 11. Verbs in -ω, in the present, subjunctive, active.

τί λέγω; *what shall I say?* or, *why should I say?* (Heb. xi. 32.)

ἐάν * προσφέρῃς, *if thou bringest.* (Matt. v. 23.)

ὅς ἂν * πιστεύῃ, *whoever shall believe.* (Mark xi. 23.)

ἵνα λέγωμεν, *that we say, or, to say.* (2 Cor. ix. 4.)

κἂν * πιστεύῃτε, *even if, or though, you believe.* (John x. 38.)†

ὅταν * λέγωσιν, *when they say, are saying, or shall say.* (1 Thess. v. 3.)

Rem. a. Actions and states expressed in the subjunctive mode are simply conceived of as possible, not affirmed to be real.

Rem. b. In some respects, this mode corresponds to the English potential and subjunctive modes; yet it must very often be translated by the indicative, infinitive, or imperative.

Rem. c. In the various tenses of the subjunctive mode, the element of time is subordinate to that of manner, and, in dependent sentences, is determined by the time of the leading verb. Cf. § 1, *Rem. a.*

§ 12. Nouns of the first declension, in the dative singular, with and without the article.

δόξῃ καὶ τιμῇ, *with glory and honor.* (Heb. ii. 7.)

ἐν τῇ σοφίᾳ, *in wisdom.* (Luke ii. 52.)

Ἑλείᾳ, *for Elias.* (Matt. xvii. 4.)

Ἰούδᾳ, *to Judas.* (John xiii. 26.)

τῷ δεσπότῃ, *to, or for, the master.* (2 Tim. ii. 21.)

Rem. a. In translating the dative case, we must often supply prepositions, particularly *to, for, and with.*

Rem. b. In some MSS. Ἰωάννῃ is found, instead of Ἰωάννῃς, as the dative of Ἰωάννης.

TRANSLATE

1. ἐβασιλεύσατε. (1 Cor. iv. 8.) 2. ἵνα μὴ λέγω. (Phil. 19.) 3. ὅταν λέγῃ τις.¹ (1 Cor. iii. 4.) 4. ἵνα λέγητε. (1 Cor. i. 10.) 5. ἔχωμεν.² (Heb. xii. 28.) 6. λατρεύωμεν.³ (Heb. xii. 28.) 7. ἐὰν ἔχητε. (Matt.

* See Vocabulary.

† Tisch. reads πιστεύετε.

- xvii. 20.) 8. ὅς ἂν μὴ ἔχῃ. (Luke viii. 18.) 9. ἵνα ἔχητε. (John v. 40.)
10. ἵνα ἔχωσιν. (John x. 10.)

¹ Notice the difference in accent and position between *τίς* interrogativa and *τις* indefinite. The latter never stands at the beginning of a sentence.

² The first person of the subjunctive is often used in exhortations.

³ The context shows that this should be translated by the potential mode, using the auxiliary *may*.

VIII.

§ 13. A verb in -ω, in the aorist, subjunctive, active.

ἵνα πιστεύσω, *that I may believe*. (John ix. 36.)

ἐὰν πιστεύῃς, *if thou believest*. (John xi. 40.)

ἵνα πιστεύσῃ, *that [it] may believe*. (John xvii. 21.)

ἵνα πιστεύσωμεν, *that we may believe*. (Mark xv. 32.)

μὴ πιστεύητε, *believe not*. (Matt. xxiv. 23.)

ἵνα πιστεύσωσιν, *that they might believe*. (John xi. 42.)

Rem. On the aorist subjunctive, see § 5, *Rem. a*, and § 11, *Rem. a, b, c*.

§ 14. Nouns of the first declension, in the accusative singular, with and without the article.

δόξαν καὶ τιμὴν, *glory and honor*. (Rev. iv. 9.)

τὴν σοφίαν, *the wisdom*. (Luke xi. 31.)

Ἠλείαν, *Elias*. (Matt. xvi. 14.)

Ἰούδαν, *Judas*. (Mark iii. 19.)

τὸν δεσπότην, *the master*. (Jude 4.)

Rem. The Greek accusative case does not differ essentially in its uses from the English objective.

§ 15. Nouns of the first declension, in the vocative singular.

Ἰούδα, *Judas!* (Luke xxii. 48.)

δέσποτα, *Master!* or *Lord!* (Luke ii. 29.)

Rem. The vocative case is used in exclamation and address. In the plural number, and sometimes in the singular, the nominative form is used for the vocative.

TRANSLATE

1. οὐ μὴ πιστεύσητε.¹ (Luke xxii. 67.) 2. ἵνα πιστεύσητε. (John xi. 15.) 3. ἐὰν γὰρ μὴ πιστεύσητε. (John viii. 24.) 4. μεμίσηκεν. (John xv. 18.) 5. μεμισήκασιν. (John xv. 24.) 6. δόξαν οὐ λαμβάνω.

(John v. 41.) 7. καὶ οὐ λαμβάνετε. (John v. 43.) 8. ἀπὸ δόξης εἰς δόξαν. (2 Cor. iii. 18.) 9. Ἰησοῦς * ἐμαρτύρησεν ὅτι προφήτης τιμὴν οὐκ ἔχει. (John iv. 44.) 10. ἐκ τῆς φυλῆς Ἰούδα. (Rev. v. 5.)

¹ The context calls for the auxiliary *will* or *would*.

IX.

§ 16. Verbs in -ω, in the present, optative, active.

[βουλεύοιμι, *I might advise.*]

[βουλεύοις, *thou mightest advise.*]

πρὶν ἔχει, *before he has.* (Acts xxv. 16.)

[βουλεύοιμεν, *we might advise.*]

εἰ πάσχετε, *if you suffer.* (1 Peter iii. 14.)

εἰ ἔχοιεν, *if they had.* (Acts xxiv. 19.)

Rem. a. The fundamental idea of the optative mode does not differ from that of the subjunctive ; but the conceptions of the former are *more subjective*, looking less to outward realization than those of the latter.

Rem. b. In the optative as in the subjunctive mode, *tense* distinctions have comparatively little to do with the indication of *time*, which, in dependent sentences, is determined by the leading verb.

Rem. c. This mode is rarely used by the N. T. writers.

§ 17. Nouns of the first declension, in the plural number, with the article.

N. αἱ ἁμαρτίαι, *the sins.* (Matt. ix. 2.)

G. τῶν ἁμαρτιῶν, *of our sins.* (Col. i. 14.)

D. ταῖς ἁμαρτίαις, *to our sins.* (1 Peter ii. 24.)

A. τὰς ἁμαρτίας, *the sins.* (Heb. ii. 17.)

N. οἱ προφῆται, *the prophets.* (Matt. vii. 12.)

G. τῶν προφητῶν, *of the prophets.* (Matt. xvi. 14.)

D. τοῖς προφήταις, *to the prophets.* (Luke vi. 23.)

A. τοὺς προφῆτας, *the prophets.* (Matt. v. 17.)

Rem. The article often has the force of a possessive pronoun, whose person and number must be determined from the context.

* The T. R. reads ὁ Ἰησοῦς. It is not uncommon for proper names to take the article.

TRANSLATE

1. ἀπὸ τῆς Γαλιλαίας εἰς τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην. (Matt. iii. 13.) 2. ἐγὼ χρεῖαν ἔχω. (Matt. iii. 14.) 3. παρὰ τὴν θάλασσαν τῆς Γαλιλαίας. (Matt. iv. 18.) 4. εἰς τὴν θάλασσαν. (Matt. iv. 18.) 5. οὕτως γὰρ ἐδίωξαν τοὺς προφῆτας. (Matt. v. 12.) 6. ὃς ἂν φονεύσῃ. (Matt. v. 21.) 7. χρεῖαν ἔχετε. (Matt. vi. 8.) 8. ὅταν νηστεύητε. (Matt. vi. 16.) 9. ἐπὶ τῆς γῆς. (Matt. vi. 19.) 10. κλέπται διορύσσουσιν καὶ κλέπτουσιν. (Matt. vi. 19.)

X.

§ 18. Verbs in -ω, in the aorist, optative, active.

[βουλεύσαιμι, *I might advise.*]

[βουλεύσαις, *thou mightest advise.*]

περισσεύσαι, *may [he] cause to abound.* (1 Thess. iii. 12.)

[βουλεύσαιμεν, *we might advise.*]

[βουλεύσαιτε, *you might advise.*]

τί ἂν ποιήσαιαν, or -αιεν, *what they should do.* (Luke vi. 11.)

Rem. On the aorist optative, see § 5, *Rem. a*, and § 16, *Rem. a, b*.

§ 19. Nouns of the second declension, with the article.

Singular.

- | | |
|--|-----------------------------|
| N. ὁ [ῆ] ἄνθρωπος.* (Matt. xii. 35.) | τὸ ἔργον. (Rom. xi. 6.) |
| G. τοῦ [τῆς] ἀνθρώπου. (Matt. viii. 20.) | τοῦ ἔργου. (1 Thess. i. 3.) |
| D. τῷ [τῇ] ἀνθρώπῳ. (Matt. xviii. 7.) | τῷ ἔργῳ. (1 Cor. xv. 58.) |
| A. τὸν [τὴν] ἄνθρωπον. (Matt. xv. 11.) | τὸ ἔργον. (Mark xiii. 34.) |
| V. ἀνθρωπε. (Rom. ii. 1.) | |

Plural.

- | | |
|--|----------------------------|
| N. οἱ [αἱ] ἄνθρωποι. (Luke vi. 26.) | τὰ ἔργα. (John iii. 19.) |
| G. τῶν ἀνθρώπων. (Matt. v. 13.) | τῶν ἔργων. (Heb. iv. 3.) |
| D. τοῖς [ταῖς] ἀνθρώποις. (Matt. vi. 5.) | τοῖς ἔργοις. (John x. 38.) |
| A. τοὺς [τὰς] ἀνθρώπους. (Luke vii. 31.) | τὰ ἔργα. (Matt. v. 16.) |

Rem. a. Nouns of the second declension end regularly in *ος* and *ον*, exceptionally in *ως*. Those in *-ον* are of the neuter gender; the rest are either masculine, feminine, or common.

* Ἄνθρωπος is of the com. gender, though found in the N. T. with the masc. article only.

Rem. b. The oblique cases of those in *-ws* all end in *ω* [the D. in *φ*], the A. having also a form in *-ων*. The A. *ἀνώγειν* (T. R. Mark xiv. 15, Luke xxii. 12) has, in classical Greek, nominatives in *ων* and *ως*.

Rem. c. In John xix. 36, *ὅστούν* is a contraction from *ὅστειον*.

Rem. d. From *νόος* has arisen, by contraction, *νοῦς* (1 Cor. xiv. 14), which, however, is inflected after the analogy of the third declension, thus: G. *νοός* (Rom. vii. 23), D. *νοῖ* (Rom. xiv. 5), A. *νοῦν* (Luke xxiv. 45). The forms *πλοός* (Acts xxvii. 9) and *πλοῦν* (Acts xxi. 7) also point to a nominative *πλοῦς* = *πλόος*.

Rem. e. In neuters, whether of the second or third declension, the accusative is always like the nominative and in the plural ends in *α*.

XI.

TRANSLATE

1. ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου¹ ἐπὶ τῆς γῆς. (Matt. ix. 6.) 2. ὁ δὲ υἱὸς τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνῃ. (Matt. viii. 20.) 3. καὶ λέγουσιν· ἰδοὺ ἄνθρωπος φάγος² καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν. (Matt. xi. 19.) 4. λέγει τῷ ἀνθρώπῳ. (Matt. xii. 13.) 5. οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων,³ ἀλλ' ἐπ' ἀληθείας⁴ τὴν ὁδὸν τοῦ θεοῦ⁵ διδάσκεις (Mark xii. 14.) 6. τὰ ἔργα τοῦ θεοῦ. (John vi. 28.) 7. τὰ μνημεῖα τῶν προφητῶν. (Luke xi. 47.) 8. ἐν ταῖς ἡμέραις τοῦ υἱοῦ τοῦ ἀνθρώπου. (Luke xvii. 26.) 9. ἡ βασιλεία τοῦ θεοῦ. (Luke xvii. 21.) 10. ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου. (John i. 52.)

¹ Nouns used in their widest comprehension, or in a generic sense, may take the article.

² In translating the words *ἄνθρωπος φάγος*, we may either insert a relative phrase, thus: *a man [who is] a glutton*, or we may drop the word *man* and say simply *a glutton*.

³ *ἀνθρώπων* may be translated either *of men* or *men's*; but if the former rendering is used, an article must be supplied with *πρόσωπον*.

⁴ Final short vowels, except *υ*, may be *elided*, when the next word begins with a vowel. This *elision* is indicated by an apostrophe in the place of the vowel.

⁵ In connection with *ἀληθείας* we cannot translate *ἐν* literally, but we may render the two words by the equivalent adverb *truly*, or the phrase *of a truth*.

⁶ To distinguish Jshovah from the heathen deities, he was called ὁ θεός, *the god*, and sometimes ὁ θεὸς τῶν θεῶν, *the god of the gods*, or *the supreme god*. See Ps. cxxxvi. 2 (in the Septuagint cxxxv. 2).

XII.

§ 20. Verbs in -ω, in the present, imperative, active.

πίστευε, *believe* (thou). (Mark v. 36.)

βασιλεύτω, *let* [it] *reign*. (Rom. vi. 12.)

πιστεύετε, *believe* (ye). (Mark i. 15.)

δουλεύτωσαν, *let them serve*. (1 Tim. vi. 2.)

Rem. General precepts commonly take the form of the *present* imperative, while *particular* commands are put in the *aorist* (imperative or subjunctive), in accordance with the usual distinction between these tenses. There is no distinction in point of time between the present and the aorist imperative.

§ 21. The third declension of nouns.

Rem. a. To the third declension belong all nouns which have one more syllable in the genitive than in the nominative. They are of all genders and have a great variety of endings.

Rem. b. The true stem, in nouns of this declension, is usually to be sought in the genitive case, having undergone some euphonic change in the nominative.

§ 22. Nouns of the third declension with the genitive ending ατος.

*Singular.**Plural.*

N. βρώμα. (John iv. 34.)

βρώματα. (1 Cor. vi. 13.)

G. βρώματος. (Rom. xiv. 20.)

βρωμάτων. (1 Tim. iv. 3.)

D. βρώματι. (Rom. xiv. 15.)

βρώμασι(ν.) (1 Cor. vi. 13.)

A. βρώμα. (Rom. xiv. 15.)

βρώματα. (Matt. xiv. 15.)

Rem. a. All nouns belonging here are neuter.

Rem. b. They end either in α, αρ (only φρέαρ), ας, υ (only γόνυ), or ωρ (only ὕδωρ).

Rem. c. In Rom. xiv. 21 and 1 Cor. viii. 13, we find the acc. pl. of κρέας contracted, by syncope, to κρέα.

Rem. d. As the dat. of γήρας, we find, in Luke i. 36, the syncopated form γήρα (T. R.) or γήρει (Tisch.).

Rem. e. The linguals, τ, δ, θ, ζ, are always dropped before σ, κ, γ, χ. Hence βρώμασιν for βρώματων.

Rem. f. In the dative plural, the final *v* is often dropped before a consonant.

TRANSLATE

1. μὴ ἔνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ. (Rom. xiv. 20.)
2. καὶ ἤνοιξεν τὸ φρέαρ τῆς ἀβύσσου. (Rev. ix. 2.)
3. θησαυρίζετε θησαυροὺς ἐν οὐρανῷ. (Matt. vi. 20.)
4. ἐν τοῖς ὕδασιν. (Matt. viii. 32.)
5. καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν. (Matt. iii. 17.)
6. ὑπὸ τοῦ πνεύματος. (Matt. iv. 1.)
7. παραβολὴν ἐλάλησεν. (Matt. xiii. 33.)
8. σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἄστροις. (Luke xxi. 25.)
9. ἐν ταῖς ἡμέραις Ἡρώδου. (Luke i. 5.)
10. ἐν πνεύματι καὶ ἀληθείᾳ. (John iv. 24.)

XIII.

§ 23. Verbs in -ω, in the aorist, imperative, active.

πίστευσον, *believe (thou)*. (Acts xvi. 31.)

ἀκουσάτω, *let him hear*. (Rev. xiii. 9.)

πιστεύσατε, *believe (ye)*. (John x. 38.)*

γαμυσάτωσαν, *let them marry*. (1 Cor. vii. 9.)

Rem. See § 20, *Rem.* -

§ 24. Nouns of the third declension with the genitive endings *δος* and *θος*.

Singular.

N. ἐλπίς. (Acts xvi. 19.)

G. ἐλπίδος. (Acts xxiii. 6.)

D. ἐλπίδι. (Acts ii. 26.)

A. ἐλπίδα. (Acts xxiv. 15.)

Plural.

πόδες. (Acts v. 9.)

ποδῶν. (Matt. v. 35.)

ποσί(ν). (Matt. vii. 6.)

πόδας. (Matt. xv. 30.)

Rem. a. The nouns belonging here are those in -αις G. -αιδος (only ὁ ἡ παῖς), -ας G. -αδος, -εις G. -ειδος, -ις G. -ιδος, -ους G. -οδος (only ὁ πούς), -υς G. -υδος, and -ις G. -ιθος (only ὁ ἡ ὄρνις). They are all feminine excepting παῖς, πούς, and ὄρνις.

Rem. b. In Rev. xx. 1, some MSS. have κλείν, instead of κλείδα, as the acc. sing. of κλείς. In one or two instances we find the acc. pl. κλείδας syncopated into κλείς.

* Tisch. reads πιστεύετε.

Rem. c. In the N. T., the acc. sing. of *ἐρις* is only *ἐριν* (Phil. i. 15). Besides the regular nom. pl. *ἐριδες*, the syncopated form *ἐρεις* occurs in some texts, and the same form is used for the acc. pl. in Titus iii. 9.

§ 25. Nouns of the third declension with the genitive endings *ητος, ιτος, and ωτος*.

Rem. a. The corresponding nom. endings are *ης, ι* or *ις*, and *ως*.

Rem. b. Of the nouns belonging here, *φῶς* and *μέλι* are neuter and inflected like *βρῶμα* (§ 22) : the rest are masculine (excepting *χάρις*, *ἐσθής* and abstracts in *-ότης* and *-υτης*), and are inflected like the examples in § 24.

Rem. c. We may also place here the neuter noun *σῶς* (G. *ώτός*), which in the Doric dialect had the form *ῶς*.

Rem. d. The acc. sing. of *χάρις* is much oftener *χάριω* than *χάριτα*.

TRANSLATE

1. ἀκούσατε τὴν παραβολήν. (Matt. xiii. 18.)
2. ἀκουσάτωσαν. (Luke xvi. 29.)
3. περὶ Ἡρωδιάδος. (Luke iii. 19.)
4. ὁ θεὸς τῆς ἐλπίδος. (Rom. xv. 13.)
5. πόδας ἐνιψεν. (1 Tim. v. 10.)
6. ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου. (Rev. ix. 1.)
7. ἔχω τὰς κλεῖς. (Rev. i. 18.)
8. μαθανέτωσαν. (Titus iii. 14.)
9. ἀδελφέ. (Phil. 20.)
10. εἰς τὴν Ἑλλάδα. (Acts xx. 2.)

XIV.

§ 26. Verbs in *-ω*, in the infinitive, active.

Present. πιστεύειν, to believe. (1 Tim. i. 16.)

Aorist. πιστεύσαι, to believe. (John v. 44.)

Perfect. πεποιηκέναι, to have done. (John xii. 18.)

Rem. a. The *modal* distinction noticed in § 1, *Rem. a*, and § 5, *Rem. a*, between the present and aorist tenses, must be borne in mind with regard to the infinitive forms. In these tenses, the distinction of *time*, which is found in the indicative mode, ordinarily disappears in the infinitive.

Rem. b. When the time element is retained, the present infinitive may often be translated by the present indicative, and the aorist by the imperfect or pluperfect indicative preceded by *that*.

Rem. c. The perfect is equivalent sometimes to the perfect and sometimes to the pluperfect indicative preceded by *that*. Thus, in John xii. 18, the Greek idiom, *heard him to have done*, becomes, in good English, *heard that he had done*.

§ 27. Nouns of the third declension with the genitive endings *κος, γος, χος, κτος, πος, βος*.

Rem. a. The first four endings belong to nouns in *-ξ*, the last two to nouns in *-ψ*.

Rem. b. Two anomalous nouns may be placed here, *γυνή* (G. *γυναικός* V. *γύναι*) and *γάλα* (G. *γάλακτος*).

Rem. c. These nouns are all either masculine or feminine (with the exception of *τὸ γάλα*), and are inflected like the examples in § 24.

Rem. d. In *ἀλώπηξ* (G. *ἀλώπεκος*), *ε* is lengthened to *η* only in the nominative singular.

TRANSLATE

1. *τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας*. (Luke xii. 45.)
2. *νίπτειν τοὺς πόδας τῶν μαθητῶν*. (John xiii. 5.)
3. *τίς ποιμαίνει ποίμνην καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐκ ἐσθίει*; (1 Cor. ix. 7.)
4. *χωρὶς γυναικῶν καὶ παιδίων*. (Matt. xiv. 21.)
5. *πρὸς γυναῖκα χήραν*. (Luke iv. 26.)
6. *μνημονεύετε¹ τῆς γυναικὸς Λώτ.²* (Luke xvii. 32.)
7. *τῇ γυναικὶ ἔλεγον.³* (John iv. 42.)
8. *γύναι, τί κλοίεις*; (John xx. 13.)
9. *γυνῇ ὀνόματι⁴ Λυδία*. (Acts xvi. 14.)
10. *ἐδίωξεν τὴν γυναῖκα*. (Rev. xii. 13.)

¹ See § 82, VI.

² See § 43.

³ Plural number.

⁴ "by name." See § 82, XVI.

XV.

§ 28. Active participles of verbs in *-ω*, in the nominative, singular, masculine.

Present. *πιστεύων, believing*. (Acts xxiv. 14.)

Future. *κακώσων, about to harm*. (1 Peter iii. 13.)

Aorist. *πιστεύσας, having believed*. (Mark xvi. 16.)*

Perfect. *πεπιστευκώς, having believed*. (Acts xvi. 34.)

* Mark xvi. 9-20 is not considered genuine by Tischendorf.

Rem. a. Participles have masc., fem. and neut. endings, and are inflected like nouns and adjectives. See § 61.

Rem. b. Although the aorist and perfect participles sometimes require the same translation, yet they are not identical in force, since the former describes an action as having occurred previously to, the latter as already completed at, the time of some other event.

§ 29. Nouns of the third declension with the genitive ending *ντος*.

Singular.

- N. *ἄρχων*. (Matt. ix. 18.)
G. *ἄρχοντος*. (Matt. ix. 23.)
D. *ἄρχοντι*. (Matt. ix. 34.)
A. *ἄρχοντα*. (Matt. xii. 58.)

Plural.

- ἄρχοντες*. (Matt. xx. 25.)
ἀρχόντων. (Luke xiv. 1.)
ἄρχουσι(ν). (Acts xiv. 5.)
ἄρχοντας. (Luke xxiii. 13.)

Rem. a. The nouns belonging here are those in -ας G. -αντος, -ης G. -εντος (only three proper names derived from the Latin), -ους G. -ωντος (only *ὁδοῦς*), and -ων G. -ωντος, all which are masculine.*

Rem. b. *ν* is often dropped before *σ*, and if a following lingual has also been dropped (see § 22, *Rem. e*) the preceding vowel is generally lengthened. Thus we find *ἄρχουσιν* and not *ἄρχοντσιν*.

TRANSLATE

1. *ἐλπίδα ἔχων*. (Acts. xxiv. 15.)
2. *εἰς τὴν οἰκίαν τοῦ ἄρχοντος*. (Matt. ix. 23.)
3. *ὀφθαλμὸν ἀντὶ ὀφθαλμοῦ καὶ ὀδόντα ἀντὶ ὀδόντος*. (Matt. v. 38.)
4. *ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων*. (Matt. viii. 12.)
5. *ἔβρυχον τοὺς ὀδόντας*. (Acts vii. 54.)
6. *ἐμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου*. (Rev. xxii. 8.)
7. *ἀκουέτω*. (Matt. xiii. 9.)
8. *οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ*. (Mark. xiv. 36.)
9. *μὴ οὖν βασιλευέτω ἡ ἁμαρτία*. (Rom. vi. 12.)
10. *λῦσαι τὸν ἱμάντα*. (Mark. i. 7.)

XVI.

§ 30. Verbs in -ω, in the present, indicative, passive (and middle).

τί διώκομαι; *why am I persecuted?* (Gal. v. 11.)

σὺ ἐπονομάζῃ, *thou art named, or called*. (Rom. ii. 17.)

* As the G. of *Σολομών*, the T. R. has *Σολομώντος*, but Tisch. usually *Σολομώνρος*.

πιστεύεται, *it is believed, or, man believes.* (Rom. x. 10.)

ἡμεῖς ἀνακρινόμεθα, *we are examined.* (Acts iv. 9.)

ἄγεσθε, *you are led.* (Gal. v. 18.)

ἄγονται, [*they*] *are led.* (Rom. viii. 14.)

Rem. a. The middle voice does not differ, in its forms, from the passive, except in the future and aorist tenses. In force, it is either reflexive, or denotes that the agent does something or causes something to be done for himself. Sometimes it seems to be simply equivalent to the active voice. For examples, see §§ 36 and 41.

Rem. b. If, in combining prepositions and verbs, two vowels come together, the preposition (unless it be *περί* or *πρό*) loses its final vowel. Thus we find ἐπινομάζειν and not ἐπινομάζειν.

Rem. c. In the second pers. sing. the termination *ει* is sometimes found.

§ 31. Nouns of the third declension with the genitive ending *εως*.

Singular.

N. βασιλεύς. (Matt. xiv. 9.)

G. βασιλέως. (Matt. ii. 1.)

D. βασιλεῖ. (Matt. xviii. 23.)

A. βασιλέα. (Matt. i. 6.)

V. βασιλεῦ. (Acts xxv. 26.)

Plural.

βασιλεῖς. (Matt. xvii. 25.)

βασιλέων. (Matt. xi. 8.)

βασιλεῦσι(ν). (Rev. x. 11.)

βασιλεῖς. (Luke xxi. 12.)

Rem. a. Nouns with the genitive ending *εως* have as nominative endings *αυς* (only *ναύς*), *εως*, *ης* (only *Μωσῆς*), *ι* (only *σίναπι*), *ις*, *υς* (only *πῆχυς*).

Rem. b. Those in *-εως* and *-ης* are masculine, those in *-ι* neuter, and the rest (almost without exception) feminine.

Rem. c. Those in *-αυς*, *-ις* and *-υς* form the accusative in *ν*. Thus from *ναύς* we have the accusative *ναῦν* (Acts xxvii. 41), from *πίστις* the A. *πίστιν* (Matt. xvii. 20), from *πῆχυς* the A. *πῆχυν* (Matt. vi. 27).

Rem. d. *Μωσῆς* (in most modern editions *Μωυσῆς*) has a D. in *-ῆν* and an A. in *-ῆν*, besides the regular forms.

Rem. e. In the printed editions, *πῆχεων* is contracted to *πῆχῶν*; but some of the MSS. have the uncontracted form.

TRANSLATE

1. λεποὶ καθαρίζονται. (Matt. xi. 5.)
2. ἐν τοῖς οἴκοις τῶν βασιλέων. (Matt. xi. 8.)
3. πιστεύεις, βασιλεῦ Ἀγρίππα, ταῖς προφήταις; (Acts xxvi. 27.)
4. καὶ ἤκουσεν ὁ βασιλεὺς Ἡρώδης. (Mark vi. 14.)

5. ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας. (Luke i. 5.)
 6. ὁ ἀρχὼν τῶν βασιλείων τῆς γῆς. (Rev. i. 5.) 7. ἐκ τοῦ στόματος τοῦ
 ψευδοπροφήτου. (Rev. xvi. 13.) 8. ἐγὼ βρώσιν ἔχω. (John iv. 32.)
 9. ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως. (Matt. xvii. 20.) 10. διαστρέ-
 ψαι τὸν ἀνθρώπου ἀπὸ τῆς πίστεως. (Acts. xiii. 8.)

XVII.

§ 32. Verbs in -ω, in the imperfect, indicative, passive
 (and middle).

- ἐνεκοπτόμην, *I was hindered.* (Rom. xv. 22.)
 ἦρχον, *thou wast coming.* (Acts ix. 17.)
 ἤγετο, *he was led.* (Luke iv. 1.)
 κατειχόμεθα, *we were held, or bound.* (Rom. vii. 6.)
 ἤγεσθε, *you were led.* (1 Cor. xii. 2.)
 ἦγοντο, [*they*] *were led.* (Luke xxiii. 32.)

Rem. a. Whenever ν comes before a palatal, it is changed into γ. Thus in Acts xxiv. 4 we find ἐγκόπτω instead of ἐνκόπτω. The introduction of a vowel after the γ changes the consonant back to ν, as in ἐνεκοπτόμην.

§ 33. Nouns of the third declension with the genitive
 ending ρος preceded by a vowel.

<i>Singular.</i>	<i>Plural.</i>
N. χεῖρ. (Luke i. 66.)	χεῖρες. (Acts xx. 34.)
G. χειρός. (Luke i. 71.)	χειρῶν. (Luke iv. 11.)
D. χειρὶ. (Luke iii. 17.)	χερσίν(ν). (Luke vi. 1.)
A. χεῖρα. (Luke v. 13.)	χεῖρας. (Luke iv. 40.)

Rem. a. The nouns belonging here are those in -αρ G. -apos, -ειρ G. -eipos (only χεῖρ), -ηρ G. -hpos, -ηρ G. -epos, -υρ G. -upos (only πῦρ), -υς G. -upos (only μάρτυς), and -ωρ G. -oros.

Rem. b. These nouns are all masculine, except ἡ χεῖρ and τὸ πῦρ.

Rem. c. The D. pl. of μάρτυς is μάρτυσιν. (Acts x. 41.)

TRANSLATE

1. ἐθεραπεύοντο. (Acts xxviii. 9.) 2. βάλλει ὕδωρ εἰς τὸν νιπτήρα.
 (John xiii. 5.) 3. διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων. (Acts

viii. 18.) 4. *διὰ χειρὸς Βαρνάβα καὶ Σαύλου.* (Acts xi. 30.) 5. *Παῦλος κατέσεισεν τῇ χειρὶ¹ τῷ λαῷ.* (Acts xxi. 40.) 6. *κατασείσας τὴν χεῖρα.* (Acts xix. 33.) 7. *πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ.* (Matt. xvii. 15.) 8. *γλώσσαι ὡσεὶ πυρός.* (Acts ii. 3.) 9. *εἰς τὴν λίμνην τοῦ πυρός.* (Rev. xx. 10.) 10. *κατὰ τὸν ἄρχοντα τῆς ἐξουσίας τοῦ αἵρος.* (Eph. ii. 2.)

¹ See § 82, XIV.

XVIII.

§ 34. Verbs in -ω, in the future, indicative, passive.

σωθήσομαι, I shall be cured.* (Matt. ix. 21.)

σωθήσῃ, thou shalt be saved. (Acts xi. 14.)

σωθήσεται, he will be kept safe. (John x. 9.)

σωθήσόμεθα, we shall be saved. (Rom. v. 9.)

ἀχθήσεσθε, you will be led. (Matt. x. 18.)

βασανισθήσονται, they will be tormented. (Rev. xx. 10.)

Rem. a. When two mutes come together, they must both be either smooth, middle, or rough, and the character of the second determines that of the first. Thus, in *ἀχθήσεσθε*, the rough tense-characteristic *θ* necessitates the change of the middle mute *γ* into its corresponding rough. See p. 3, 4, *Rem. c.*

Rem. b. When *τ, δ, θ,* or *ζ* comes before *τ, δ, θ, ζ,* or *μ*, the former consonant is usually changed into *σ*. Thus instead of *βασανισθήσονται* we have *βασανισθίσονται*.

§ 35. Nouns of the third declension with the genitive ending ρος preceded by a consonant.

Singular.

N. *πατήρ.* (Matt. v. 48.)

G. *πατρός.* (Matt. ii. 22.)

D. *πατρί.* (Matt. vi. 1.)

A. *πατέρα.* (Matt. iv. 22.)

V. *πάτερ.* (Matt. vi. 9.)

Plural.

πατέρες. (Luke vi. 23.)

πατέρων. (Luke i. 17.)

πατράσιν. (Acts. vii. 44.)

πατέρας. (Acts. vii. 19.)

* The pres. act. of this verb is *σώζω*, but the fut. and aor. pass. are derived from a form without the *ζ*.

Rem. a. Five nouns (ἡ μήτηρ, ἡ θυγάτηρ, ἡ γαστήρ, ὁ πατήρ, ὁ ἀνὴρ), which would regularly have the ending *eros* in the G., drop the *ε* in the G. and D. sing. and D. pl. In the D. pl. they also insert *α* before the case ending.

Rem. b. In place of the omitted *ε*, ἀνὴρ, for the sake of euphony, has *δ*.

TRANSLATE

1. ἐπιστρέφει καρδίας πατέρων ἐπὶ τέκνα. (Luke i. 17.) 2. ἐκάκωσεν τοὺς πατέρας. (Acts vii. 19.) 3. πατέρα ἔχομεν τὸν Ἀβραάμ. (Matt. iii. 9.) 4. πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς. (Matt. xi. 25.) 5. ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου. (Matt. xx. 20.) 6. μετὰ τῶν ἀνδρῶν. (Luke xi. 31.) 7. ἀνὴρ ὀνόματι¹ Ἰωσήφ. (Luke xxiii. 50.) 8. ἀνδρα οὐκ ἔχω. (John iv. 17.) 9. ἐκ τῶν θυγατέρων Ἀαρών. (Luke i. 5.) 10. ὁ πατήρ τοῦ παιδίου ἔλεγεν· πιστεύω. (Mark ix. 24.)

¹ See § 82, XVI.

XIX.

§ 36. Verbs in -ω, in the future, indicative, middle.

ἐγὼ καυχῶσομαι, *I will boast.* (2 Cor. xi. 18.)

ἀκούσῃ, *thou shalt hear.* (Acts xxv. 22.)

ζήσεται, [*he*] *shall, or will, live.* (John xi. 25.)

ἀκουσόμεθα, *we will hear.* (Acts xvii. 32.)

ἀκούσεσθε, *you shall hear.* (Acts iii. 22.)

ἀκούσονται, *they will hear.* (Acts xxi. 22.)

Rem. a. Those verbs which are not used in the active voice, but which, in their passive or middle forms, have an active signification, are called passive or middle *deponents*. Some verbs are deponent only in particular tenses.

Rem. b. In some MSS. and editions, *ει* is also found as an ending of the second pers. sing. in the fut. indic. middle.

§ 37. Nouns of the third declension with the genitive ending *vos*.

Rem. a. These nouns are inflected like *χελρ* (§ 33), but drop *ν* before -*ων* in the D. plural, the preceding vowel remaining the same as in the genitive.

Rem. b. They have the endings *ην* G. *ηνος*, *ην* G. *ενος*, *ων* G. *ινος* (only *ώδιν*), *ις* G. *ινος* (only *Σαλαμῖς*), *ων* G. *ωνος*, *ων* G. *ονος*.

Rem. c. *φρήν*, *ώδιν*, *Σαλαμῖς*, and *ἄλων* are fem., the rest masc.

TRANSLATE

1. ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων. (Matt. xxv. 32.) 2. ἤκουσα φωνὴν ἐκ τοῦ οὐρανοῦ. (Rev. x. 4.) 3. ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα. (Matt. xx. 4.) 4. τί ποιήσει ὁ κύριος τοῦ ἀμπελῶνος; (Mark xii. 9.) 5. μὴ οὐκ ἔχομεν ἐξουσίαν ἀδελφὴν γυναῖκα περιάγειν; (1 Cor. ix. 5.) 6. τίς φυτεύει ἀμπελῶνα; (1 Cor. ix. 7.) 7. μὴ ἀδικήσητε τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα. (Rev. vii. 3.) 8. ἰδοὺ ἔρχεται μετὰ τῶν νεφελῶν. (Rev. i. 7.) 9. καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεὸν ἐκ τῆς πληγῆς τῆς χαλᾶζης. (Rev. xvi. 21.) 10. βασιλεὺς βασιλέων καὶ κύριος κυρίων. (Rev. xix. 16.)

XX.

§ 38. Verbs in -ω, in the aorist, indicative, passive.

ἐπιστεύθην ἐγώ, *I was intrusted with.* (1 Tim. i. 11.)
 σὺ ἐγενήθης, *thou wast born.* (John ix. 34.)
 ἐπιστεύθη, [*it*] *was believed.* (2 Thess. i. 10.)
 ἐσώθην, *we were saved.* (Rom. viii. 24.)
 ἡγοράσθητε, *you were bought.* (1 Cor. vi. 20.)
 ἐπιστεύθησαν, *they were intrusted with.* (Rom. iii. 2.)

Rem. Many verbs insert *σ* before *θ* in the aor. pass.

§ 39. Nouns of the third declension with the genitive ending *ους*.

Singular.

N. *δρος*. (Luke iii. 5.)
 G. *δρους*. (Matt. v. 14.)
 D. *δρει*. (Matt. xvii. 20.)
 A. *δρος*. (Matt. iv. 8.)

Plural.

δρη. (Rev. xvi. 20.)
δρέων. (Rev. vi. 15.)
δρεσι(ν). (Mark. v. 5.)
δρη. (Matt. xviii. 12.)

Rem. a. There belong here all neuters in -ος, the masculines *Διοσρεφής* and *Ἑρμογένης* (which, however, occur in the N. T. only in the nominative) and the feminines *αἰδώς* (found only in the genitive) and *πειθώ* (D. *πειθοῖ*, found as a various reading in 1 Cor. ii. 4). See § 47, *Rem. b.*

Rem. δ. In the neuters, the ending *ous* has been contracted from *εος*, *ει* from *εϊ*, and *η* from *εα*. The G. pl. *-εων* is usually contracted to *-ων*, *ὀρέων* (Rev. vi. 15) and *χειλέων* (Heb. xiii. 15) being exceptions. The G. *αἰδοῦς* (1 Tim. ii. 9) = *αἰδός*.

§ 40. Nouns of the third declension with the genitive ending *ους*.

Rem. Only *ὁ ἡ βοῦς* and *ὁ χοῦς* belong here. In the A. sing. they have *βοῦν* (Luke xiii. 15) and *χοῦν* (Mark vi. 11), the latter word being found in no other case. In the pl., the G. *βοῶν* (Luke xvi. 19) and the A. *βόας* (John ii. 14) occur.

TRANSLATE

1. ἀνήχθημεν. (Acts xxvii. 2.)
2. ἐβαρήθημεν. (2 Cor. i. 8.)
3. ἀναβαίνει εἰς τὸ ὄρος. (Mark iii. 13.)
4. ἐν τοῖς ὄρεσιν. (Mark v. 5.)
5. τότε ἄρξονται λέγειν τοῖς ὄρεσιν. (Luke xxiii. 30.)
6. ἡ φιλαδελφία μενέτω. (Heb. xiii. 1.)
7. διὰ τὸ μὴ ἔχειν¹ βάθος γῆς. (Matt. xiii. 5.)
8. ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ. (Matt. vi. 26.)
9. ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε. (Matt. x. 18.)
10. ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν. (Matt. xiii. 18.)

¹ The inf. with the neut. article is equivalent to a participial substantive.

XXI.

§ 41. Verbs in *-ω*, in the aorist, indicative, middle.

- ἐνίψάμην*, I washed. (John ix. 15.)
κατηρτίσω, thou didst prepare. (Matt. xxi. 16.)
ἐνίψατο, he washed. (John ix. 7.)
ἡμεῖς ἐδεξάμεθα, we received. (Acts xxviii. 21.)
ἠτήσασθε, you asked. (Acts iii. 14.)
ἠτήσαντο, they asked. (Acts xiii. 28.)

§ 42. Nouns of the third declension with the genitive ending *υος*.

Rem. α. These end, in the N., in *υ* and *υς*, and are inflected similarly to the examples in § 24, except that they have the termination *υ* in the accusative, instead of *α*. Cf. § 31, *Rem. c*.

Rem. δ. Those in -υ are neuter, those in -υς feminine, with the following exceptions : ὁ βότρυς, ὁ ἰχθύς, ὁ στάχυς, and ὁ ἡ ὄς.

§ 43. Nouns borrowed from the Hebrew.

Rem. Many of these are indeclinable in their Greek form, some are inflected like the examples already given, and others have a peculiar declension. Ἰησοῦς has G. D. and V. Ἰησοῦ and A. Ἰησοῦν. Δευεῖς (or Δευῖς) has G. Δευεῖ (or Δευτ) A. Δευεῖν (or Δευν).

TRANSLATE

1. ἀπήγατο. (Matt. xxvii. 5.) 2. ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ. (Matt. xxvii. 58.) 3. ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου. (Matt. xxvii. 24.) 4. ἠτήσαντο βασιλεία. (Acts xiii. 21.) 5. τρύγησον τοὺς βότρυνας. (Rev. xiv. 18.) 6. ἀπὸ τοῦ πλήθους τῶν ἰχθύων. (John xxi. 6.) 7. ἤρξαντο τίλλειν στάχυνας καὶ ἐσθίειν. (Matt. xii. 1.) 8. ἔρχονται πρὸς τὸν Ἰησοῦν. (Mark v. 15.) 9. ὁ Πέτρος λέγει τῷ Ἰησοῦ. (Mark ix. 5.) 10. ἔξεις θησαυρὸν ἐν οὐρανῷ. (Mark x. 21.)

XXII.

§ 44. Verbs in -ω, in the perfect, indicative, passive (and middle).

- πεπίστευμαι, *I have been intrusted with.* (1 Cor. ix. 17.)
 ἀπολέλυσαι, *thou hast been, or art, freed from.* (Luke xiii. 12.)
 σέσωσται, *he has been cured.* (Acts iv. 9.)
 ἡμεῖς γεγενήμεθα, *we have been, or were, born.* (John viii. 41.)
 ὑμεῖς γεγέννησθε,* *you have become.* (Acts vii. 52. T. R.)
 κεκράτηνται, *they are retained.* (John xx. 23.)

Rem. a. If the root ends in a consonant, the third person plural is formed by combining the nominative plural of the perfect passive participle and the verb εἶσι, the third person singular of εἶμι, *to be*.

Rem. b. Those verbs which insert σ before θ in the aor. pass. (see § 38) insert the same letter in the perf. pass. before such terminations as begin with μ or τ. On the reduplication in this tense see § 7.

Rem. c. The perfect tense, since it represents the *result* of a com-

* From the irregular verb γίνομαι.

pleted action as *continuing in the present*, must often be rendered into English by the present tense. In rare cases it is best translated by the imperfect.

§ 45. **The inflection of adjectives, particularly those in -os, -η or -α, -ον and those in -ος, -ον.**

Rem. a. A large number of adjectives have three forms, one for each gender. The feminine is always inflected like feminine nouns of the first declension (§§ 8, 10, 12, 14, 17) : the masculine and neuter may be either of the second or third declension.

Rem. b. Adjectives of three terminations with the masculine in -os have the feminine in -α, if the root ends in a vowel other than ο or in ρ.

Rem. c. Many adjectives make the masculine form do service for both the masculine and feminine genders. Some of these have also a neuter form, others not.

Rem. d. In the case of those adjectives with three forms which have the endings os (masc.), η or α (fem.), ον (neut.), the masculine and neuter are inflected like *άνθρωπος* and *εργον* (§ 19). In the same manner are inflected those adjectives which have only the two endings os (masc. and fem.) and ον (neut.):

Rem. e. A few adjectives have the terminations ος, η, ον, which have arisen by contraction from regular forms. Cf. § 19, *Rem. c, d.*

Rem. f. *Ἰλαος* (found only in Matt. xvi. 22 and Heb. viii. 12) is an Attic nominative for *Ἰλαος*.

TRANSLATE

1. *ἐτοιμάσατε τὴν ὁδὸν κυρίου.* (Luke iii. 4.)
2. *καὶ ἐπέστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν.* (Luke iv. 14.)
3. *οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι.* (Luke v. 21.)
4. *λέλυσαι ἀπὸ γυναικός ;* (1 Cor. vii. 27.)
5. *ἡγίασται γὰρ ὁ ἀνὴρ ὁ ἄπιστος ἐν τῇ γυναικί, καὶ ἡγίασται ἡ γυνὴ ἡ ἄπιστος ἐν τῷ ἀδελφῷ.** (1 Cor. vii. 14.)
6. *πεπίστευμαι τὸ εὐαγγέλιον.* (Gal. ii. 7.)
7. *δεδοκιμάσμεθα ὑπὸ τοῦ θεοῦ.* (1 Thess. ii. 4.)
8. *καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί.* (Rev. xii. 17.)
9. *ἐδίωξεν τὴν γυναῖκα.* (Rev. xii. 13.)
10. *τίς¹ ὅμοιος τῷ θηρίῳ ;* (Rev. xiii. 4.)

¹ Supply in translation the verb "is."

* The T. R. has *ἀνδρι*.

XXIII.

§46. Verbs in -ω, in the pluperfect, indicative, passive (and middle).

[έβεβουλευμην, *I had deliberated.*][έβεβούλευσο, *thou hadst deliberated.*]τεθεμελιωτα, *it had been founded.* (Matt. vii. 25.)*[έβεβουλευμεθα, *we had deliberated.*][έβεβούλευσθε, *you had deliberated.*][έβεβούλεντο, *they had deliberated.*]

Rem. a. If the root ends in a consonant, the third person plural is formed by combining the nominative plural of the perfect passive participle with the verb ἦσαν, the imperfect of εἶμι, *to be*.

Rem. b. As the perfect must often be translated by the present, so the pluperfect sometimes has the force of the English imperfect.

§47. Adjectives in -ης, -ες.

Rem. a. Next in number to the adjectives in -ος, -η or -α, -ον, and -ας, -αν, are those in -ης (masc. and fem.), -ες (neut.). About sixty of these are found in the New Testament.

Rem. b. Adjectives with these endings are inflected like nouns of the third declension with the G. ending ονς (§ 39), the masculine and feminine having the A. sing. in -η, the pl. N. in -εις, G. -ων, D. -εσι, A. -εις.

§48. Adjectives in -ων, -ον.

Rem. a. There are several adjectives with these endings, the majority of them anomalous comparatives (§ 57, *Rem. c, f*).

Rem. b. They are inflected like nouns of the third declension with the G. ending ος (§ 37, *Rem. a, b*), except in so far as the neuter is subject to the rule in § 19, *Rem. c*.

Rem. c. The comparatives often contract -ονα into -ω, and -ονες and -ονας into -ους.

TRANSLATE

1. ὁ θεὸς ὁ πατήσας¹ τὸν κόσμον. (Acts xvii. 24.) 2 διελέγετο δὲ ἐν τῇ συναγωγῇ. (Acts xviii. 4.) 3. Κρίσπος δὲ ὁ ἀρχισυνάγωγος ἐπίσ-

* See § 7, *Rem. b*, and § 9, *Rem. b*.

τευσεν τῷ κυρίῳ. (Acts xviii. 8.) 4. ἀφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν¹ καὶ τὸ ἔσωθεν² ἐποίησεν; (Luke xi. 40.) 5. ἡδέως γὰρ ἀνέχεσθε τῶν ἀφρόνων. (2 Cor. xi. 19.) 6. σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. (John ii. 10.) 7. ὁ μείζων δουλεύσει τῷ ἐλάσσονι. (Rom. ix. 12.) 8. οὐκ εἰς τὸ κρεῖσσον ἀλλὰ εἰς τὸ ἥσσον συνέρχεσθε. (1 Cor. xi. 17.) 9. μετενόησαν εἰς τὸ κήρυγμα Ἰωανᾶ, καὶ ἰδοὺ πλεῖον Ἰωανᾶ³ ᾤδε. (Matt. xii. 41.) 10. ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου.⁴ (John v. 36.)

¹ A participle preceded by an article is generally best rendered by the indicative mode with a relative pronoun for its subject.

² An adverb preceded by an article has the force of a substantiv.

³ See § 82, XIII.

⁴ 'than John,' i. e. 'than that of John.'

XXIV.

§ 49. Verbs in -ω, in the present, subjunctive, passive and middle.

ἐὰν προσεύχωμαι, *if I pray.* (1 Cor. xiv. 14.)

ὅταν προσεύχη, *whenever thou prayest.* (Matt. vi. 6.)

ἵνα δοξάζεται, *that [he] may be glorified.* (1 Pet. iv. 11.)

φερώμεθα, *let us press on.* (Heb. vi. 1.)

ὅταν προσεύχησθε, *whenever you pray.* (Luke xi. 2.)

ἵνα γίνωνται, *that [they] may be made.* (1 Cor. xvi. 2.)

§ 50. Adjectives in -υς, -εια, -υ.

Rem. These adjectives, which are few in number, have their G. masc. and neut. in -εος, sometimes contracted into -ους; otherwise they are inflected in these genders like nouns of the third declension in -υς, G. -εως (§ 31 and *Rem.* c). § 19, *Rem.* e, is to be borne in mind with regard to the N. and A. neut., the plural ending of which is -εα, sometimes contracted into -η.

§ 51. The adjective πᾶς.

Rem. The nominative forms are πᾶς, πᾶσα, πᾶν. πᾶς and πᾶν are inflected like nouns of the third declension with the G. in -αυτος (§ 29), except in so far as πᾶν is subject to the rule in § 19, *Rem.* e, which assimilates it in declension to βρώμα (§ 22).

TRANSLATE

1. ἄγγελος δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον. (Acts viii. 26.) 2. ἐλπίδα ἔχων εἰς τὸν θεόν. (Acts xxiv. 15.) 3. οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ * ἄνθρωπος. (Matt. iv. 4.) 4. ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. (Matt. iv. 12.) 5. κηρύσσω τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. (Matt. iv. 23.) 6. λάμπει πᾶσιν τοῖς¹ ἐν τῇ οἰκίᾳ. (Matt. v. 15.) 7. ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν. (James i. 19.) 8. ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐ κατεργάζεται. (James i. 20.) 9. καὶ ἰδοὺ ὥρμησεν πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν. (Matt. viii. 32.) 10. καὶ περιήγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας. (Matt. ix. 35.)

¹ The article when standing without a substantive is equivalent to a demonstrative pronoun.

XXV.

§ 52. Verbs in -ω, in the aorist, subjunctive, passive.

ἵνα σωθῶ, *that I may be saved.* (Acts xvi. 30.)
 ὅπως ἂν δικαιωθῇς, *that thou mayst be justified.* (Rom. iii. 4.)
 ἵνα σωθῇ, *that she may be saved.* (Mark v. 23.)
 ἵνα δικαιωθῶμεν, *that we might be justified.* (Gal. ii. 16.)
 ἵνα ὑμεῖς σωθῆτε, *that you may be saved.* (John v. 34.)
 ἵνα σωθῶσιν, *that they may be saved.* (Luke viii. 12.)

§ 53. The adjectives μέγας and πολὺς.

Singular.

	Masc.	Fem.	Neut.
N.	μέγας	μεγάλη	μέγα
G.	μεγάλου	μεγάλης	[μεγάλου]
D.	μεγάλῳ	μεγάλῃ	[μεγάλῳ]
A.	μέγαν	μεγάλην	μέγα
N.	πολύς	πολλή	πολύ
G.	πολλοῦ	πολλῆς	πολλοῦ
D.	πολλῷ	πολλῇ	πολλῷ
A.	πολύν	πολλήν	πολύ

* The T. R. omits ὁ.

Rem. In the plural these adjectives are inflected like those in -as of three terminations, thus : μεγάλοι, -αι, -α, *etc.* ; πολλοί, -αί, -ά, *etc.*

TRANSLATE

1. ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. (Rom. x. 16.) 2. ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου. (1 Cor. v. 5.) 3. πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου ἐπροφήτευσαν.* (Matt. xi. 13.) 4. τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρός; (Matt. xxi. 31.) 5. πάντες γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην. (Matt. xxi. 26.) 6. καὶ αἰτήσας πινακίδιον ἔγραψεν. (Luke i. 63.) 7. Ἰησοῦς δὲ πλήρης πνεύματος ἁγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου. (Luke iv. 1.) 8. ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάζων τὸν θεόν. (Luke xvii. 15.) 9. οὐδέποτε ἐλάλησεν οὕτως ἄνθρωπος. (John vii. 46.) 10. ὑμεῖς αἰετῶς πνεύματι τῷ ἁγίῳ ἀντιπίπτετε. (Acts vii. 51.)

XXVI.

§ 54. Verbs in -ω, in the aorist, subjunctive, middle.

ἵνα ἐγὼ καυχῶμαι, *that I may boast.* (2 Cor. xi. 16.)
 ὅσα ἂν αἰτήσῃ, *whatsoever thou mayst ask.* (John xi. 22.)
 ὃ ἂν αἰτήσῃται, *whatever she might ask.* (Matt. xiv. 7.)
 ἐνδυσώμεθα, *let us put on.* (Rom. xiii. 12.)
 τί ἐνδύσῃσθε, *what you shall put on.* (Matt. vi. 25.)
 ἵνα αἰτήσωνται, *that they should ask for.* (Matt. xxvii. 20.)

§ 55. Adjectives not inflected like any of the preceding and of rare occurrence in the New Testament.

Rem. a. In Heb. vii. 3, and there only, we find ἀπάτωρ and ἀμήτωρ. Their inflection in classical Greek is like that of nouns of the third declension in -ωρ G. -ορος (§ 33 and *Rem. a.*).

Rem. b. ἄπραξ is inflected like nouns of the third declension with the G. ending γος (§ 27, *Rem. c.*).

Rem. c. πένης is found only in the D. pl. πένησιν (1 Cor. ix. 9), and is inflected like nouns of the third declension with the G. in -ητος (§ 25 *Rem. b.*).

* The T. R. reads προφήτευσαν.

Rem. d. *αὐτόχειρ* is found only in the N. pl. (Acts xxvii. 19), and is inflected like *χείρ* (§ 33).

Rem. e. *τετράπους* is declinable in the masculine like *πούς* (§ 21), but in the N. T. occurs only in the neuter pl. *τετράποδα* G. -ων.

Rem. f. From *νήστεις* G. -ιος we have the A. pl. *νήστείς* in two passages (Matt. xv. 32, Mark viii. 3), but no other forms are found.

Rem. g. *ἄρσην* and *ἄρρην* are inflected like nouns of the third declension in -ην G. -ενος (§ 37, *Rem. α*).

Rem. h. *μέλας* (Rev. vi. 5, 12) has the A. sing. fem. *μέλαιναν* (Matt. v. 36), but no other forms are found.

Rem. i. *έκών* (1 Cor. ix. 17) has a feminine *έκούσα* (Rom. viii. 20) but no other forms. *άκων* (for *άέκων*=a privative and *έκών*) occurs once (1 Cor. ix. 17).

Rem. j. *Έλληνίς* and *πατρίς* are feminine and inflected like nouns of the third declension in -ίς G. -ίδος (§ 24).

TRANSLATE

1. *ἀγγελὴ χοίρων πολλῶν.* (Matt. viii. 30.) 2. *πολλοὶ τελῶναι καὶ ἁμαρτωλοί.* (Matt. ix. 10.) 3. *ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι.* (Matt. ix. 37.) 4. *ἔχων κτήματα πολλά.* (Matt. xix. 22.) 5. *μετὰ δυνάμεως καὶ δόξης πολλῆς.* (Matt. xxiv. 30.) 6. *μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος.* (Matt. xxv. 19.) 7. *γυναῖκες πολλαί.* (Matt. xxvii. 55.) 8. *καὶ πολὺν πλῆθος ἀπὸ τῆς Γαλιλαίας ἠκολούθησεν.** (Mark iii. 7.) 9. *πολλοὺς γὰρ ἐθεράπευσεν.* (Mark iii. 10.) 10. *ὅπου οὐκ εἶχεν γῆν πολλήν.* (Mark iv. 5.)

XXVII.

§ 56. Verba in -ω, in the optative, passive and middle.

PRES. MID. *ελ βούλοιντο*, if he wished, or whether he was willing. (Acts xxv. 20.)

AOR. PASS. *πληθυνθείη*, may [it] be multiplied. (1 Pet. i. 2.)

AOR. MID. *εὐξάμην ἂν*, I would pray, or I would [to God]. (Acts xxvi. 29.)

§ 57. The comparison of adjectives.

Rem. α. Most adjectives in -ος and -υς form their comparative and

* The T. R. reads *ἠκολούθησαν*.

superlative degrees by dropping *s* and adding *τερος*, *-α*, *-ον* and *τατος*, *-α*, *-ον*.

Rem. b. When the penult is short, adjectives in *-ος* compared as above lengthen *ο* to *ω*. Thus in 1 Cor. i. 25 we find *σοφώτερον* and not *σοφότερον*.

Rem. c. Adjectives in *-ης* shorten *η* into *ε* and add *τερος*, *-α*, *-ον* and *-τατος*, *-α*, *-ον*.

Rem. d. Adjectives in *-ων* shorten *ω* into *ο* and add *εστερος*, *-α*, *-ον* and *εστατος*, *-α*, *-ον*.

Rem. e. *ταχύς* and *καλός* take the endings *ίων* and *ιστος*, thus: *ταχύς*, *ταχίων*, *τάχιστος*; *καλός*, *καλλίων*, [*κάλλιστος*.]

Rem. f. The following are anomalous:—

<i>Positive.</i>	<i>Comparative.</i>	<i>Superlative.</i>
<i>ἀγαθός,</i>	{ <i>κρείττων</i> <i>οἱ -σων</i> , <i>βελτίων,</i>	<i>κράτιστος.</i>
<i>κακός,</i>	{ <i>χείρων</i> , <i>ήττων</i> <i>οἱ -σων</i> .	
<i>μέγας,</i>	<i>μείζων,</i>	<i>μέγιστος.</i>
<i>μικρός,</i>	{ <i>μικρότερος</i> , <i>ἐλάττων</i> <i>οἱ -σων</i> ,	<i>ἐλάχιστος.</i>
<i>πολύς,</i>	{ <i>πλείων</i> , <i>π. πλείον</i> <i>οἱ πλείον</i> ,	<i>πλείστος.</i>

Rem. g. *μειζότεραν* (3 John 4) is a double comparative, *ἐλαχιστοτέρῳ* (Eph. iii. 8) a comparative formed from a superlative.

Rem. h. From the adverbs *ἄνω*, *ἔσω*, *κάτω* are formed the comparative adjectives *ἀνώτερος*, *ἐσώτερος*, *κατώτερος*.

TRANSLATE

1. *σὺ πίστιν ἔχεις, κἀγὼ¹ ἔργα ἔχω.* (James ii. 18.) 2. *ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ.* (James ii. 23.) 3. *μεμέρισται ὁ Χριστός;* (1 Cor. i. 13.) 4. *ὁ ἔχων² τὰ ἐπὶ τὰ πνεύματα τοῦ θεοῦ καὶ τοὺς ἐπὶ τὰς ἀστέρας.* (Rev. iii. 1.) 5. *ἔρχομαι ταχύ.³* (Rev. iii. 11.) 6. *ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα.* (1 John iv. 1.) 7. *ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς υἱοῦ τοῦ θεοῦ.* (John iii. 18.) 8. *καὶ πολλὰ⁴ πλείους ἐπίστευσαν.* (John iv. 41.) 9. *τῷ σαββάτῳ⁵ ἐθεράπευσεν ὁ Ἰησοῦς.* (Luke xiii. 14.) 10. *ἀστήρ γὰρ ἀστέρος⁶ διαφέρει ἐν δόξῃ.* (1 Cor. xv. 41.)

¹ *κἀγὼ* = *καὶ ἐγώ*.

² *ὁ ἔχων*, *the [one] having, he who has*.

³ The neuter of adjectives is often used adverbially.

⁴ See § 82, XVIII.

⁵ See § 82, XXI.

⁶ See § 32, II.

XXVIII.

§ 58. Verbs in -ω, in the present, imperative, passive and middle.

ἐγείρου, *arise (thou)*. (Luke viii. 54.)

προσευχέσθω, *let him pray*. (James v. 13.)

ἐγείρεσθε, *arise (ye)*. (Matt. xxvi. 46.)

δοκιμαζέσθωσαν, *let [them] be proved*. (1 Tim. iii. 10.)

§ 59. Numerals.

Rem. a. Of the cardinal numbers those which are declined are the first four, inflected as below, and the even hundreds (excepting *έκατόν*, *one hundred*), which are inflected like plural adjectives in -αι, -αί, -α.

Masc.	Fem.	Neut.	Masc., Fem., and Neut.	
N. εἷς, <i>one</i>	μία	ἓν	N. δύο, <i>two</i>	
G. ενός	μιάς	ένός	G. δύο	
D. ἐνί	μιᾷ	ένί	D. δυσί(ν)	
A. ἓνα	μίαν	ἓν	A. δύο	

Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
N. τρεῖς, <i>three</i>	τρία	N. τέσσαρες, <i>four</i>	τέσσαρα *
G. τριῶν	τριῶν	G. τεσσάρων	τεσσάρων
D. τρισί(ν)	τρισί(ν)	D. τέσσαρσι(ν)	τέσσαρσι(ν)
A. τρεῖς	τρία	A. τέσσαρας *	τέσσαρα *

Rem. b. The ordinal numbers end in *ος* and are declined like adjectives in -ος, -η or -α, -ον.

TRANSLATE

1. προσευχέσθω ἵνα διερμηνεύῃ. (1 Cor. xiv. 13.) 2. ἐγείρεσθε, ἄγωμεν. (Mark xiv. 42.) 3. ἡ γὰρ τὸν ἓνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει. ἡ ἐνὸς ¹ ἀνυψέξεται ² καὶ τοῦ ἑτέρου ³ καταφρονήσῃ. (Matt. vi. 24.) 4. πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου. (Matt. xii. 12.) 5. ἄνθρωπος εἶχεν δύο τέκνα. (Matt. xxi. 28.) 6. περιάγετε τὴν θάλασσαν καὶ τὴν ξηρὰν ποιήσαι ἓνα προσήλυτον. (Matt. xxiii. 15.) 7. ἐκ τῶν τεσσάρων ἀνέμων. (Matt. xxiv. 31.) 8. καὶ ἤκουσα φωνὴν μίαν ⁴ ἐκ τῶν τεσσάρων κεράτων

* Tisch. reads *τέσσαρα* and sometimes *τέσσερας*.

τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ. (Rev. ix. 13.) 9. πόσους ἄρτους ἔχετε; (Matt. xv. 34.) 10. ἐπτά, καὶ ὀλίγα ἰχθύδια. (Matt. xv. 34.)

¹ See § 82, III.

² Whenever in compounds, or from the juxtaposition of distinct words, a smooth mute comes before a vowel with a rough breathing, the aspirate unitea with the consonant to form the corresponding rough mute. See p. 4, *Rem. c.*

³ See § 82, VI.

⁴ εἰς is sometimes best translated by the indefinite article.

XXIX.

§ 60. Verbs in -ω, in the aorist, imperative, passive.

φυτεύθῃτι, *be (thou) planted.* (Luke xvii. 6.)

σταυρωθῇτω, *let him be crucified.* (Matt. xxvii. 22.)

συνάχθητε, *gather yourselves together.* (Rev. xix. 17.)

[βουλευθῇτωσαν, *let them be advised.*]

§ 61. The inflection of participles.

Rem. a. Those in -ος are inflected like adjectives in -ος, -α, -ον. See § 45, *Rem. u, d.*

Rem. b. Those in -ων and -ους have their feminine in -ουσα and their neuter in -ον. The masculine and neuter are declined like ἄρχων (§ 29), except that the neuter is subject to the rule in § 19, *Rem. e.*

Rem. c. Those in -ας, -εις and -υς have their feminines in -ασα -εισα and -υσα and their neuters in -αν, -εν and -υν. The masculines and neuters have their G. in -αντος, -εντος and -υντος and are declined like ἄρχων (§ 29), except that the neuters are subject to the rule in § 19, *Rem. e.*

Rem. d. Those in -ως have their feminine in -υια and their neuter in -ος. The masculine and neuter have their G. in -οτος and are declined similarly to the nouns in §§ 24 and 22. The only instance, among participles, of non-conformity to § 10, *Rem. b*, is *συνειδυής*, Acts v. 2.

TRANSLATE

1. ἀγνίσθητι. (Acts xxi. 24.) 2. διανοίχθητι.¹ (Mark vii. 34.) 3. καὶ ἄδουσιν τὴν ψῆδὴν Μωυσέως δούλου τοῦ θεοῦ καὶ τὴν ψῆδὴν τοῦ ἀρνίου. (Rev. xv. 3.) 4. καὶ ἡ πόλις οὐ χρεῖαν ἔχει τοῦ ἡλίου οὐδὲ τῆς σελήνης.

(Rev. xxi. 23.) 5. *μη κλαῖε.* (Rev. v. 5.) 6. *καὶ ἤκουσα ὡς φωνὴν ὄχλου πολλοῦ καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῶν ἰσχυρῶν.* (Rev. xix. 6.) 7. *φοβήθητε τὸν θεόν.* (Rev. xiv. 7.) 8. *προσκυνήσατε τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὴν γῆν.* (Rev. xiv. 7.) 9. *λύσον τοὺς τέσσαρας ἀγγέλους.* (Rev. ix. 14.) 10. *ἐξαλείψει² ὁ θεὸς πᾶν δάκρυον.* (Rev. vii. 17.)

¹ See § 34, *Rem. a.*

² See § 4, *Rem. b.*

XXX.

§ 62. Verbs in -ω, in the aorist, imperative, middle.

νίψαι, wash (thou). (Matt. vi. 17.)
προσκαλεσάσθω, let him call for. (James v. 14.)
ἐνωτίσασθε, give (ye) ear to. (Acts ii. 14.)
προσευξάσθωσαν, let them pray. (James v. 14.)

§ 63. The personal pronouns.

Rem. a. There are, in strictness, but two personal pronouns in N. T. Greek, *ἐγώ, I*, and *σύ, thou*, the place of the third being supplied (in the oblique cases, but seldom in the nominative) by the intensive *αὐτός, self*.

Rem. b. *ἐγώ* and *σύ* are inflected as follows :—

Sing.	Pl.	Sing.	Pl.
N. ἐγώ	ἡμεῖς	N. σύ	ὕμεῖς
G. ἐμοῦ, μοῦ	ἡμῶν	G. σοῦ	ὕμων
D. ἐμοί, μοί	ἡμῖν	D. σοί	ὕμιν
A. ἐμέ, μέ	ἡμᾶς	A. σέ	ὕμᾶς

Rem. c. *αὐτός* has three terminations, -ος, -η, -ον, and is declined after the manner of adjectives in -ος, -η, -ον.

TRANSLATE

1. *ἀγιασθήτω τὰ ὄνομά σου.* (Matt. vi. 9.) 2. *τί ἐποίησέν σοι; πῶς ἤνοιξέν σοι τοὺς ὀφθαλμούς;* (John ix. 26.) 3. *τί πάλιν θέλετε ἀκοῦειν;* (John ix. 27.) 4. *λέγουσιν τῷ τυφλῷ¹ πάλιν, Σὺ τί λέγεις περὶ αὐτοῦ;* (John ix. 17.) 5. *ἐν ἁμαρτίαις σὺ ἐγεννήθης ὁλος, καὶ σὺ διδάσκεις ἡμᾶς;* (John ix. 34.) 6. *ἄγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε τυφλόν.* (John ix. 13.) 7. *καὶ ὑμεῖς τὴν αὐτὴν² ἔννοιαν ὀπλίσασθε.*

(1 Peter iv. 1.) 8. ὑπαγε νύψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ. (John ix. 7.) 9. τί με λέγεις ἀγαθόν; (Luke xviii. 19.) 10. ἔτι ἐν σοὶ λείπει. (Luke xviii. 22.)

¹ Supply ἀνθρώπων.

² αὐτός with the article has the force of 'the same.'

XXXI.

§ 64. Verbs in -ω, in the perfect, imperative, passive and middle.

πεφίμωσο, be (thou) still. (Mark iv. 39.)

[πεπειράσθω, let it be tried. — Arist. Vesp. 1129.]

ἔβρωσθε, fare (ye) well. (Acts xv. 29.)

[βεβουλεύσθωσαν, or -σθων, let them deliberate.]

§ 65. The Reflexive pronouns.

Rem. a. These are three in number, ἐμαντοῦ, of myself, σεαυτοῦ, of thyself, and ἐαυτοῦ, of himself.

Rem. b. They are found only in the oblique cases, and in N. T. Greek the first two occur only in the masculine singular, the place of their plurals being supplied by the plural of ἐαυτοῦ.

Rem. c. ἐαυτοῦ has both masculine and feminine forms in both numbers. It is occasionally used for σεαυτοῦ.

Rem. d. The reflexives are declined (with the limitations above mentioned) like the intensive αὐτός (see § 63, Rem. c).

§ 66. The reciprocal pronoun ἀλλήλων, of each other, of one another.

Rem. In the N. T. the only forms are pl. G. ἀλλήλων, D. ἀλλήλοις, A. ἀλλήλους.

§ 67. Possessive pronouns.

Rem. a. From the genitives of the personal pronouns are formed the possessive adjective pronouns ἐμός, -ή, -όν, mine, ἡμέτερος, -α, -ον, ours, σός, -ή, -όν, thine, ὑμέτερος, -α, -ον, yours.

Rem. b. They are inflected like adjectives in -ος, -η or -α, -ον.

TRANSLATE

1. αὐτὸς¹ δὲ ὁ Ἰωάννης εἶχεν πρὸ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν² καμήλου καὶ ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ. (Matt. iii. 4.) 2. λέγει αὐτῷ ὁ Ἰησοῦς Πορεύου. (John iv. 50.) 3. καὶ γὰρ εἰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἑμαυτόν. (John xii. 32.) 4. καὶ γὰρ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἑμαυτόν. (John xiv. 21.) 5. καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτόν. (John xvii. 19.) 6. προσέχετε ὅν ἑαυτοῖς. (Acts xx. 28.) 7. μισήσουσιν ἀλλήλους. (Matt. xxiv. 10.) 8. μὴ ἕνεκεν βρώματος κατάλυε τὰ ἔργον τοῦ θεοῦ. (Rom. xiv. 20.) 9. σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; (Rom. xiv. 10.) 10. ὁ ἐσθίων κυρίῳ ἐσθίει. (Rom. xiv. 6.)

¹ Intensive, 'himself.'² From θρίξ.

XXXII.

§ 68. Verbs in -ω, in the infinitive, passive and middle.

Pres. Pass. (and Mid.) θεραπεύεσθαι, to be cured. (Luke v. 15.)

Aorist Pass. πιστευθῆναι, to be intrusted with. (1 Thess. ii. 4.)

Aorist Mid. νίπασθαι, to wash. (John xiii. 10.)

Perf. Pass. (and Mid.) ἀπολελύσθαι, to have been released. (Acts xxvi. 32.)

§ 69. Demonstrative pronouns.

Rem. a. The principal ones are οὗτος, *this, this one*, and ἐκεῖνος, *that, that one*. The latter is declined like αὐτός (see § 63, *Rem. c*): the former has for its nominatives οὗτος, αὕτη, τοῦτο, and οὗτοι, αὗται, ταῦτα, the remaining forms all beginning with τ and being inflected regularly like αὐτός.

Rem. b. In like manner are declined τοσοῦτος, -αὕτη, -οῦτο, τοιοῦτος, -αὕτη, -οῦτο, τηλικούτος, -αὕτη, -οῦτο, and ἄλλος, -η, -α.

§ 70. The relative pronoun ὅς.

Rem. Its forms in the N. sing. are ὅς, ἥ, ὃ, and it is inflected regularly like αὐτός.

§ 71. Interrogative and indefinite pronouns.

Rem. a. The interrogative τίς, neut. τί, and the indefinite pronoun of

the same form, are inflected like nouns of the third declension with the G. ending *vos* (see § 37), except that the neuters are subject to the rule in § 19, *Rem. e*.

Rem. b. The indefinite relative *ὅστις, ἥτις, ὃ τι, whoever, whatever*, (compounded of *ὅς* and *τίς*,) inflects both its component parts. In Matt. v. 25 occurs the secondary form *ὅτου* in place of the regular *οὗτινος*.

Rem. c. The indefinite *δεῖνα, such a one*, is found only in Matt. xxvi. 18.

TRANSLATE

1. οὐ γὰρ ὡς ὑμεῖς ὑπαλαμβάνετε οὗτοι μεθύουσιν. (Acts ii. 15.) 2. ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν. (Acts viii. 13.) 3. ὁμοιωθήσεται * ἀνδρὶ φρονίμῳ, ὅστις¹ ὑποκόμησεν τὴν αἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν. (Matt. vii. 24.) 4. πᾶσα φυτεία ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται. (Matt. xv. 13.) 5. ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. (Mark xii. 31.) 6. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθόν. (Luke vi. 45.) 7. ὁ δὲ Ἰησοῦς ἐπορεύετο σὺν αὐτοῖς. (Luke vii. 6.) 8. βλέπεις ταύτην τὴν γυναῖκα; (Luke vii. 44.) 9. τίμι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; (Luke vii. 31.) 10. ἡ ψατό μου² τίς. (Luko viii. 46.)

¹ In *ὅστις* it is implied that the man built upon the rock *because* he was prudent. Translate, "a man who, being prudent, built."

² See § 82, III.

XXXIII.

§ 72. **Passive and middle participles of verbs in -ω, in the nominative singular masculine.**

Pres. Pass. (and Mid.) ἐλεγχόμενος, *being reprov'd.* (Luke iii. 19.)

Aorist Pass. ἀγιοθεῖς, *having been purified.* (Acts xxi. 26.)

Aorist Mid. νιψάμενος, *having washed (myself).* (John ix. 11.)

Perf. Pass. (and Mid.) πεπαιδευμένος, *having been educated.* (Acts xxii. 3.)

Rem. On the inflection of the passive and middle participles see § 61, *Rem. a, c.*

§ 73. **Contract verbs.**

Rem. a. Verbs in -άω, -έω, and -όω are contracted in the present and

* Instead of ὁμοιωθήσεται the T. R. has ὁμοιώσω αὐτόν.

imperfect tenses, although there are a few exceptions to the rule. These contractions give rise to

ω from αω, αα, αου, εω, οω, οη,

φ from αοι,

α from αε, αη, αει (only in the infinitive active,)

α from αει, αη,

ει from εει, εε,

ου from εο, εου, οε, οει, οο, οου,

η from αει, εη,

η from αει, εη,

αι from αει, οη, εοι, οοι.

Other contractions than these must be considered irregular.

Rem. b. The second person singular of the present indicative passive and middle sometimes ends in *σαι* instead of *η*.

TRANSLATE

1. καὶ καθὼς θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτοῖς ὁμοίως. (Luke vi. 31.) 2. τί δέ με καλεῖτε κύριε, κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; (Luke vi. 46.) 3. ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτοῦς ᾠκοδόμησεν ἡμῖν. (Luke vii. 5.) 4. καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς¹ ἐν τῷ ᾧ ψεῖ αὐτοῦ. (James i. 9.) 5. ὑπόστρεφε εἰς τὸν οἶκόν σου. (Luke viii. 39.) 6. ἐν τῷ νόμῳ τί γέγραπται;² (Luke x. 26.) 7. πορεύου καὶ σὺ ποίει ὁμοίως. (Luke x. 37.) 8. καὶ διελογίζετο ἐν ἑαυτῷ λέγων τί ποιήσω,³ ὅτι οὐκ ἔχω ποῦ συνάξω τοὺς καρπούς μου; (Luke xii. 17.) 9. ἐφοβοῦντο τὸν λαόν. (Mark xi. 32.) 10. ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ. (Mark xiv. 21.)

¹ When an attributive adjective stands after its noun, it regularly takes the article.

² See § 34, *Rem. a.*

³ The subjunctive is used in deliberative questions.

XXXIV.

§ 74. Liquid verbs.

Rem. a. Those are called liquid verbs which, ending in ω, have one of the liquids (λ, μ, ν, ρ) as the last letter of the root.

Rem. b. More than two hundred of these, including compounds, are

found in the N. T. The majority end in $\nu\omega$, while there are very few in $-\mu\omega$.

Rem. c. As a rule, these verbs do not have the tense characteristic (σ) in the future and aorist active and middle.

Rem. d. If the vowel before the liquid is long, in the future it is shortened, the diphthongs $\alpha\iota$ and $\epsilon\iota$ becoming $\alpha\breve$ and $\epsilon\breve$ respectively, and one λ in verbs in $-\lambda\lambda\omega$ being dropped.

Rem. e. In the aorist active the vowel before the liquid is uniformly long. If in the future it has been shortened (*Rem. d.*), it is not always lengthened in the aorist to the form which it had in the present. The aorist and perfect passive and the perfect active retain the short vowel, although ϵ is often changed to α in verbs of two syllables.

Rem. f. In the future they are inflected like the present of contract verbs (see § 73), the ending $\hat{\omega}$ having apparently come from $-\epsilon\sigma\omega$ through the intermediate $-\epsilon\omega$. The fut. indic. act. endings in full are *sing.* $\hat{\omega}$, $\epsilon\hat{\iota}\varsigma$, $\epsilon\hat{\iota}$, *pl.* $\omicron\upsilon\mu\epsilon\nu$, $\epsilon\hat{\iota}\tau\epsilon$, $\omicron\upsilon\sigma\omega$.

Rem. g. The aorists active and middle are inflected regularly, except as above indicated.

Rem. h. Liquid and mute (and occasionally pure) verbs form the third person plural (and sometimes other persons both singular and plural) of the perf. and plup. pass. and mid. periphrastically, by prefixing, or else affixing, the N. of the perf. pass. part. to the pres. and imperf. tenses respectively of the verb $\epsilon\iota\mu\iota$: *e. g.* $\gamma\upsilon\nu\alpha\acute{\iota}\kappa\epsilon\varsigma\ \tau\iota\nu\epsilon\varsigma\ \alpha\lambda'\ \eta\sigma\alpha\nu\ \tau\epsilon\theta\epsilon\rho\alpha\pi\epsilon\upsilon\mu\acute{\epsilon}\nu\alpha\iota$, *certain women who had been healed.* (Luke viii. 2.) Cf. § 44, *Rem. a.* and § 46, *Rem. a.*

TRANSLATE

1. $\epsilon\pi\iota\mu\epsilon\nu\hat{\omega}\ \delta\acute{\epsilon}\ \epsilon\phi\acute{\epsilon}\sigma\omega\ \xi\omega\varsigma\ \tau\eta\varsigma\ \pi\epsilon\nu\tau\eta\kappa\omicron\sigma\tau\eta\varsigma$. (1 Cor. xvi. 8.) 2. $\tau\acute{o}\tau\epsilon\ \eta\rho\acute{\omega}\tau\eta\sigma\alpha\nu\ \alpha\upsilon\tau\omicron\nu\ \epsilon\pi\iota\mu\acute{\epsilon}\nu\alpha\iota\ \eta\mu\acute{\epsilon}\rho\alpha\varsigma\ \tau\iota\nu\acute{\alpha}\varsigma$.¹ (Acts x. 48.) 3. $\epsilon\pi\epsilon\mu\acute{\epsilon}\nu\alpha\mu\epsilon\nu\ \alpha\upsilon\tau\omicron\upsilon\ \eta\mu\acute{\epsilon}\rho\alpha\varsigma$ ¹ $\epsilon\pi\tau\acute{\alpha}$. (Acts xxi. 4.) 4. $\mu\acute{\epsilon}\nu\alpha\tau\epsilon\ \delta\acute{\omega}\delta\epsilon\ \kappa\alpha\acute{\iota}\ \gamma\rho\eta\gamma\omicron\rho\epsilon\acute{\iota}\tau\epsilon\ \mu\epsilon\tau'\ \epsilon\mu\omicron\upsilon$. (Matt. xxvi. 38.) 5. $\xi\mu\epsilon\iota\nu\epsilon\nu\ \delta\acute{\epsilon}\ \mu\alpha\rho\iota\acute{\alpha}\mu\ \sigma\omicron\nu\ \alpha\upsilon\tau\eta\ \acute{\omega}\sigma\epsilon\iota\ \mu\eta\nu\alpha\varsigma$ ¹ $\tau\rho\epsilon\iota\varsigma$, $\kappa\alpha\acute{\iota}\ \eta\pi\acute{\epsilon}\sigma\tau\rho\epsilon\psi\epsilon\nu\ \epsilon\iota\varsigma\ \tau\omicron\nu\ \omicron\acute{\iota}\kappa\omicron\nu\ \alpha\upsilon\tau\eta\varsigma$. (Luke i. 56.) 6. $\mu\acute{\epsilon}\nu\omicron\nu\ \mu\epsilon\theta'\ \eta\mu\acute{\omega}\nu$. (Luke xxiv. 29.) 7. $\kappa\alpha\acute{\iota}\ \acute{\epsilon}\kappa\epsilon\acute{\iota}\ \xi\mu\epsilon\iota\nu\alpha\nu\ \omicron\upsilon\ \pi\omicron\lambda\lambda\acute{\alpha}\varsigma\ \eta\mu\acute{\epsilon}\rho\alpha\varsigma$.¹ (John ii. 12.) 8. $\acute{\epsilon}\alpha\nu\ \tau\alpha\varsigma\ \acute{\epsilon}\nu\tau\omicron\lambda\acute{\alpha}\varsigma\ \mu\omicron\nu\ \tau\eta\rho\acute{\eta}\sigma\eta\tau\epsilon$, $\mu\epsilon\nu\acute{\epsilon}\tau\epsilon\ \acute{\epsilon}\nu\ \tau\eta\ \acute{\alpha}\gamma\acute{\alpha}\pi\eta\ \mu\omicron\nu$. (John xv. 10.) 9. $\tau\omicron\iota\varsigma\ \acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\omicron\iota\varsigma\ \alpha\upsilon\tau\omicron\upsilon\ \acute{\epsilon}\nu\tau\epsilon\lambda\epsilon\acute{\iota}\tau\alpha\iota\ \pi\epsilon\rho\acute{\iota}\ \sigma\omicron\upsilon$. (Matt. iv. 6.) 10. $\eta\ \epsilon\pi\alpha\gamma\gamma\acute{\epsilon}\lambda\iota\alpha\ \eta\nu\ \alpha\upsilon\tau\omicron\varsigma\ \epsilon\pi\eta\gamma\gamma\acute{\epsilon}\lambda\iota\alpha\tau\omicron\ \eta\mu\acute{\iota}\nu$. (1 John ii. 25.)

XXXV.

§ 75. Duplicate or "second" tenses.

Rem. a. Sometimes in addition to certain of the regular tenses, but usually instead of them, many verbs have secondary forms.

Rem. b. The second aorist active ends in *ων* and is inflected like the imperfect active (§ 3). A second aorist active in *-α* (called the Alexandrian aorist) is occasionally met with, and also the Alexandrian ending *οσαν* for *ων* in the third person plural of the imperfect and second aorist active.

Rem. c. The second aorist passive ends in *ην* and is inflected like the first aorist passive (§ 38).

Rem. d. The second aorist middle ends in *ομην* and is inflected like the imperfect passive and middle (§ 32).

Rem. e. The second perfect active ends in *α* and is inflected like the first perfect active (§ 7).

Rem. f. The second pluperfect active ends in *ειν* and is inflected like the first pluperfect active (§ 9).

Rem. g. The second future passive ends in *ησομαι* and is inflected like the first future passive (§ 34).

Rem. h. The other modes are formed regularly from the indicative, the second aorist active and middle following the analogy of the present active and middle.

Rem. i. The root to which the endings of the second tenses are affixed is frequently not the exact root of the present, but a simpler form. Thus the second aorist active of *φεύγω* is not *ἔφευγον* (which is the form of the imperfect) but *ἔφυγον* (Matt. xxvi. 56). Sometimes the roots are altogether unlike, as in *τρέχω* (1 Cor. ix. 26), 2 aor. *ἔδραμον* (Matt. xxviii. 8).

TRANSLATE

1. πῶς φύγητε; (Matt. xxiii. 33.)
2. ἔφυγον ἀπὸ τοῦ μνημείου. (Mark xvi. 8.)
3. ἔφυγεν δὲ Μωυσῆς ἐν τῷ λόγῳ τούτῳ. (Acts vii. 29.)
4. ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννᾶται. (Matt. ii. 4.)
5. πυνθόμενος ὅτι¹ ἀπὸ Κιλικίας. (Acts xxiii. 34.)
6. ἔδραμον² ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ. (Matt. xxviii. 8.)
7. ἔτρεχον δὲ οἱ δύο ὁμοῦ. (John xx. 4.)
8. ἀπαγγεῖλάτέ μοι. (Matt. ii. 8.)
9. ἀπήγγειλαν

πάντα. (Matt. viii. 33.) 10. ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ τοὺς λόγους
τούτους πρὸς τὸν Παῦλον. (Acts xvi. 36.)

¹ Supply in translation 'he was.'

² See *Rem. i.*

XXXVI.

§ 76. Verbs in -μι.

Rem. a. About one hundred of the N. T. verbs end in *μι*, a very large proportion of which, however, are compounds, many of them of rare occurrence.

Rem. b. Their stems end either in *η*, *υ*, or (in a single instance) *ω*, lengthened from *ε* or *α*, *υ* and *ο*, which are preserved in many of the forms.

Rem. c. *δίδωμι* and several verbs in -*ημι* have a reduplicated stem in the present and imperfect.

Rem. d. In the present, imperfect, and second aorist, the inflection of verbs in -*μι* is generally anomalous, chiefly from the absence of connecting vowels in the endings. Thus we have *ἔθεντο* (Acts v. 18) and not *ἐθέωντο* as the 2 aor. mid. of *τίθημι*. Such forms of these tenses as occur in the New Testament are given in the following sections.

Rem. e. Some verbs in -*ω* form the second aorist after the analogy of verbs in -*μι*.

§ 77. Forms of the verb *δίδωμι* (root *δο*), to give.*

ACTIVE.

Pres. Indic. sing. 1 *δίδωμι* (also *διδῶ*), 2 *δίδως*, 3 *δίδωσι*, pl. 3 *διδάσων*; *Subj. sing.* 3 *διδῶι*, pl. 3 *διδῶσι*; *Imp. sing.* 2 *δίδου*, 3 *διδότω*, pl. 2 *δίδοτε*; *Inf. δίδοναι*; *Part. διδούς* (neut. *διδούν* in some MSS.).

Imperf. Indic. sing. 1 *ἐδίδουν*, 3 *ἐδίδου*, pl. 3 *ἐδίδοσαν* (in composition *ἐδίδουν*).

Aor. II. Indic. pl. 3 *ἔδοσαν*; *Subj. sing.* 1 *δῶ*, 2 *δῶς*, 3 *δῶ* and *δοῖ*, pl. 1 *δῶμεν*, 2 *δῶτε*, 3 *δῶσι*; *Imp. sing.* 2 *δός*, 3 *δότω*, pl. 2 *δότε*; *Inf. δοῦναι*; *Part. δούς*.

* In the forms given in this and succeeding sections, the prepositions of compound verbs are for the most part omitted. The numerals 1, 2, 3, indicate persons.

MIDDLE AND PASSIVE.

Pres. Indic. sing. 3 *δίδοται*, *pl.* 1 *διδόμεθα*; *Inf.* *διδοσθαι*; *Part.* *διδόμενος*.

Imperf. Indic. sing. 3 *έδιδετο* and *έδιδото*.

MIDDLE.

Aor. II. Indic. sing. 3 *έδετο* and *εδото*, *pl.* 2 *εδοσθε*, 3 *εδοντο*.

Rem. The peculiar form *δώη* or *δῶη* is *Act. Aor. II.* 3 *sing. Subj.* for *δῶ* or *Opt.* for *δοιη* according as editors place the *ι* subscript.

TRANSLATE

1. *ὁς ἂν ἀπαλύσῃ τὴν γυναῖκα αὐτοῦ, δότω αὐτῇ ἀποστάσιον.* (Matt. v. 31.) 2. *μὴ δώτε τὸ ἅγιον τοῖς κυσίν.* (Matt. vii. 6.) 3. *δώρεὰν δότε.* (Matt. x. 8.) 4. *λέγουσιν αὐτῷ Τί οὖν Μωυσῆς ἐνετείλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπαλῦσαι;* * (Matt. xix. 7.) 5. *δώμεν ἢ μὴ δώμεν;* (Mark xii. 14.) 6. *δὸς ταύτῳ τόπον.* (Luke xiv. 9.) 7. *οὐδεὶς ἐδίδου αὐτῷ.* (Luke xv. 16.) 8. *ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν.* (John vi. 32.) 9. *ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζῶν διδοὺς τῷ κόσμῳ.* (John vi. 33.) 10. *ἀπαγγελὼ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου.* (Heb. ii. 12.)

XXXVII.

§ 78. Forms of verbs in -ημι.

1. *ἵστημι* (root *στα*), *to place or station*; *Aor. 2, to stand.*

ACTIVE.

Pres. Indic. sing. 1 *ἵστημι*, 3 *ἵστησι* and *ιστᾷ*; *Subj. pl.* 1 *ιστῶμεν*; *Inf.* *ιστάναι*; *Part.* *ιστάς* and *ιστών*.

Aor. II. Indic. sing. 3 *έστη*, *pl.* 1 *έστημεν*, 2 *έστητε*, 3 *έστησαν*; *Subj. sing.* 3 *στήῃ*, *pl.* 2 *στήτε*, 3 *στώσι*; *Imp. sing.* 2 *στήθι* (and *στα* in composition), 3 *στήτω*, *pl.* 2 *στήτε*; *Inf.* *στήναι*; *Part.* *στάς*.

MIDDLE AND PASSIVE.

Pres. Indic. sing. 3 *ίσταται*, *pl.* 3 *ίστανται*; *Imp. sing.* 2 *ίστασο*; *Inf.* *ίστασθαι*; *Part.* *ιστάμενος*.

Imperf. Indic. sing. 3 *ίστατο*, *pl.* 3 *ίσταντο*.

* The T. R. adds *αὐτήν*.

2. τίθημι (root *θε*), to put.

ACTIVE.

Pres. Indic. sing. 1 τίθημι, 3 τίθησι, pl. 1 τίθεμεν, 3 τιθέασι; *Imp. sing.* 2 τίθει, 3 τιθέτω; *Inf.* τιθέναι; *part.* τιθείς.

Imperf. Indic. sing. 1 ἐτίθουν, 3 ἐτίθει, pl. 3 ἐτίθεσαν.

Aor. II. Subj. sing. 1 θῶ, 2 θῆς, 3 θῇ, pl. 3 θῶσι; *Imp. sing.* 2 θές; *Inf.* θεῖναι; *Part.* θείς.

MIDDLE AND PASSIVE.

Pres. Indic. sing. 1 τίθεμαι, 3 τίθεται, pl. 2 τίθεσθε; *Imp. pl.* 3 τιθέσθωσαν; *Inf.* τίθεσθαι; *Part.* τιθέμενος.

Imperf. Indic. sing. 3 ἐτίθετο, pl. 3 ἐτίθεντο.

Plur. Indic. pl. 3 ἐτέθεντο.

MIDDLE.

Aor. II. Indic. sing. 1 ἐθέμην, 2 ἔθον, 3 ἔθετα, pl. 2 ἔθεσθε, 3 ἔθεντο; *Subj. pl.* 1 θώμεθα; *Imp. sing.* 2 θοῦ, pl. 2 θέσθε; *Inf.* θέσθαι; *Part.* θέμενος.

TRANSLATE

1. ἐξίσταντο δὲ πάντες. (Acts ii. 12.)
2. ἔλεγον γὰρ ὅτι ἐξέστη. (Mark iii. 21.)
3. ἀνέστη τὸ καράσιον καὶ περιεπάτει. (Mark v. 42.)
4. πάλιν γέγραπται, Οὐκ ἐκπειράσεις κύριον¹ τὸν θεόν σου. (Matt. iv. 7.)
5. δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα² ἐν τῷ νόμῳ Μωυσέως καὶ προφῆταις³ καὶ ψαλμοῖς³ περὶ ἐμοῦ. (Luke xxiv. 44.)
6. ἐταῖρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου⁴ συνεφώνησάς⁵ μοι; (Matt. xx. 13.)
7. συνελάουν⁶ πρὸς ἀλλήλους. (Luke iv. 36.)
8. καγὼ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν. (Luke xxii. 29.)
9. ἔτι αὐτοῦ λαλοῦντος⁷ ἔρχεται τις παρὰ τοῦ ἀρχισυναγώγου. (Luke viii. 49.)
10. μὴ φόβου, ἀλλὰ λάλει καὶ μὴ σιωπήσης. (Acts xviii. 9.)

¹ Proper names, when followed by a noun in apposition, do not take the article; and κύριος is here used as a proper name.

² A labial (π, β, φ) before μ is changed into μ.

³ Usually only the first of two or more nouns connected by καὶ and naturally grouped together has the article, when they agree in gender and number; but if they differ in number, the article is very rarely omitted. In the present passage it may therefore be considered doubtful whether we should translate 'the prophets and the psalms' or 'prophets and psalms.'

⁴ See § 82, X.

⁵ ν is changed into μ before π, β, φ, but reappears whenever a vowel is interposed.

⁶ ν before another liquid is changed into that liquid, reappearing when a vowel is interposed.

⁷ See § 82, XI.

XXXVIII.

§ 79. Forms of verbs in -ημι, continued.

3. ἔημι, to send.

ACTIVE.

Pres. Indic. sing. 1 ἔημι, 3 ἔησι, pl. 1 ἔμεν and ἔομεν, 2 ἔετε, 3 ἑᾶσι and ἰούσω or ἰουσιν; Subj. pl. 3 ἰῶσι; *Imp.* sing. 3 ἔέτω, pl. 2 ἔετε; *Inf.* ἔέναι; *Part.* ἑλς and ἕων or ἑῶν.

Imperf. Indic. sing. 3 ἔεν.

Aor. II. Subj. sing. 1 ᾤ, 3 ᾗ, pl. 1 ᾤμεν, 2 ᾗτε, 3 ᾤσι; *Imp.* sing. 2 ἕς, pl. 2 ἔτε; *Inf.* εἶναι; *Part.* εἶς.

MIDDLE AND PASSIVE.

Pres. Indic. sing. 3 ἔεται, pl. 3 ἔενται (ἰονται in the Cambridge MS.); *Part.* ἑμέσος.

Perf. Indic. pl. 3 ἕνται.

4. φημί, to say.

ACTIVE.

Pres. Indic. sing. 1 φημί, 3 φησί, pl. 3 φασι.

Imperf. Indic. sing. 3 ἔφη.

5. πύμπρημι, to burn.

MIDDLE AND PASSIVE. — *Pres.* *Inf.* πύμπρασθαι.

6. δύνημι, to profit.

MIDDLE. — *Aor. II.* *Opt.* sing. 1 δύνημην.

7. δύναμαι,* to be able.

Pres. Indic. sing. 1 δύναμαι, 2 δύνασαι, δύνῃ, 3 δύνатаι, pl. 1 δυνάμεθα, 2 δύνασθε, 3 δύνανται; Subj. sing. 3 δύνῃται, pl. 3 δύνωνται; *Opt.* sing. 1 δύναμην, pl. 3 δύναντο; *Inf.* δύνασθαι; *Part.* δυνάμενος.

Imperf. Indic. sing. 3 ἡδύνато, pl. 2 ἡδύνασθε, 3 ἡδύναντο.†

8. ἐπίσταμαι,* to know, understand.

Pres. Indic. sing. 1 ἐπίσταμαι, 3 ἐπίσταται, pl. 2 ἐπίστασθε, 3 ἐπίστανται; *Part.* ἐπιστάμενος.

* Deponent.

† A few verbs have η instead of ε for their augment in the imperfect and aorist.

TRANSLATE

1. ἀκούετε καὶ συνίετε. (Matt. xv. 10.) 2. οὐπω νοεῖτε ἀλλὰ οὐδὲ συνίετε; (Mark viii. 17.) 3. τότε διήρκει αὐτῶν τὸν νοῦν τοῦ συνιέναι¹ τὰς γράφας. (Luke xxiv. 45.) 4. ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς Δός μοι, φησίν, ὥδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου. (Matt. xiv. 8.) 5. οὗτος ἔφη, Δύναμαι καταλύσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι. (Matt. xxvi. 61.) 6. καθὼς φασίν τινες. (Rom. iii. 8.) 7. λέγω γὰρ ὑμῖν ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων τούτων ἐγεῖραι τέκνα τῷ Ἀβραάμ. (Matt. iii. 9.) 8. λέγουσιν αὐτῷ Δυνάμεθα. (Matt. xx. 22.) 9. ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν, οὐ δύνανται νηστεύειν. (Mark ii. 19.) 10. καὶ ἐφοβήθησαν φόβον μέγαν.² (Mark iv. 41.)

¹ See § 82, XII.² See § 82, XXIII.

XXXIX.

§ 80. Forms of verbs in -νυμι.

1. δείκνυμι, to show.

ACTIVE.

Pres. Indic. sing. 1 δείκνυμι, 3 δείκνυσι; Part. δεικνύς.

MIDDLE AND PASSIVE.

Pres. Indic. pl. 3 δέικνυνται; Inf. δεικνύσθαι; Part. δεικνύμενος.

2. ἀμφιέννυμι, to put on, to clothe.

ACTIVE. — Pres. Indic. sing. 3 ἀμφιέννυσι.

3. ὑποζώννυμι, to undergird.

ACTIVE. — Pres. Part. ὑποζώννους.

4. ἀπόλλυμι, to destroy.

MIDDLE AND PASSIVE.

Pres. Indic. sing. 1 ἀπόλλυμαι, 3 ἀπόλλυται, pl. 1 ἀπολλύμεθα; Part. ἀπολλύμενος.

(MID. Aor. II. ὠλόμην, regular.)

5. ῥήγνυμι, to break.

MIDDLE AND PASSIVE.

Pres. Indic. pl. 3 ῥήγνυνται. Imperf. Indic. sing. 3 ἐρρήγνυτο.

6. *δύμι, to sink, go down* : pres. in actual use, *δύνω*.

ACTIVE. — *Aor. II. sing. 3 ἔδν*.

7. *κρεμάννυμι, to hang up*.

MIDDLE AND PASSIVE.

Pres. Indic. sing. 3 κρέμαται, pl. 3 κρέμονται ; *Part. κρεμάμενος*, — following the analogy of verbs in *-ημι*.

Imperf. Indic. sing. 3 ἐκρέματο, ἐκρέμετο.

8. *σβέννυμι, to quench*.

ACTIVE.

Pres. Imp. pl. 2 σβέννυτε.

MIDDLE AND PASSIVE.

Pres. Indic. sing. 3 σβέννυται, pl. 3 σβέννυνται.

9. *συναναμύγνυμι, to mix up with*.

MIDDLE AND PASSIVE.

Pres. Imp. pl. 2 συναναμύγνυσθε ; *Inf. συναναμύγνυσθαι*.

10. *ὀμνυμι, to swear*.

ACTIVE. — *Pres. Inf. ὀμνύναι*.

§81. Inflection of the verba *εἰμί, to be*, and *εἶμι, to go*.

1. *εἰμί*.

Pres. Ind. sing. 1 εἰμι, 2 εἶ, 3 ἐστί, pl. 1 ἐσμέν, 2 ἐστέ, 3 εἰσί ; *Subj. sing. 1 ὦ, 2 ᾗς, 3 ᾗ, pl. 1 ὦμεν, 2 ᾗτε, 3 ὦσι* ; *Opt. sing. 2 εἴης, 3 εἴη* ; *Imp. sing. 2 ἴσθι, 3 ἔστω, ἦτω, pl. 3 ἔστωσαν* ; *Inf. εἶναι* ; *Part. ὦν*.

Imperf. Indic. sing. 1 ἦμην, 2 ᾗς, ᾗσθα, 3 ᾗν, pl. 1 ἦμεν, ἦμεθα, 2 ᾗτε, 3 ᾗσαν.

Fut. Indic. sing. 1 ἔσομαι, 2 ἔσῃ, 3 ἔσται, pl. 1 ἐσόμεθα, 2 ἔσεσθε, 3 ἔσονται ; *Inf. ἔσεσθαι* ; *Part. ἐσόμενος*.

2. *εἶμι* (in the N. T. found only in composition).

Pres. Indic. pl. 3 ἴασι ; *Imp. sing. 2 ἴθι* in the Vatican MS. ; *Inf. ἰέναι* ; *Part. ἰών*.

Imperf. Indic. sing. 3 ἦει, pl. 3 ἦσαν.

TRANSLATE

1. *μὴ συσχηματίζεσθε*¹ *τῷ αἰῶνι τούτῳ*. (Rom. xii. 2.) 2. *πάντα γὰρ ὑμῶν*² *ἐστίν*.³ (1 Cor. iii. 21.) 3. *καὶ οὐκ ἐστὲ ἑαυτῶν*.² (1 Cor. vi. 19.) 4. *τίνας τῶν ἐπὶ τὰ ἔσται γυνή* ; (Matt. xxii. 28.) 5. *εἰ δέ τις*

πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.² (Rom. viii. 9.) 6. ἠκούσατε τῆς βλασφημίας·⁴ τί ὑμῖν φαίνεται; (Mark. xiv. 64.) 7. σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων; (Mark. xv. 2.) 8. οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός. (Matt. xvii. 5.) 9. εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει.⁵ (John xv. 19.) 10. ἐξέδυσαν αὐτὸν τὴν χλαμύδα.⁶ (Matt. xxvii. 31.)

¹ When σύν in composition is followed by ζ or by σ and another consonant, it may either retain its full form or be shortened to συ.

² See § 82, IV.

⁴ See § 82, V.

⁶ See § 82, XXIV.

³ See § 82, I.

⁵ See § 3, Rem. α.

XL.

§ 82. Rules of Syntax.

- I. A neuter plural may be the subject of a singular verb.
- II. Verbs implying separation and source are followed by the genitive.
- III. All words expressing or implying a part or action upon a part of anything are followed by a genitive of the whole.
- IV. The genitive (and sometimes the dative) is used to denote possession.
- V. Verbs of sense, except those of sight, may govern the genitive.
- VI. Many verbs denoting operations of the mind govern the genitive.
- VII. Verbs of accusing, convicting, *etc.*, are followed by a genitive of the person and an accusative of the crime.
- VIII. Certain verbs implying a noun govern the genitive.
- IX. Words signifying plenty and want are followed by the genitive.
- X. The price of a thing is put in the genitive.
- XI. A noun or a pronoun and a participle may stand in the genitive, to denote the time or some other circumstance of an action. This is called the *genitive absolute*.
- XII. The genitive of the neuter article with an infinitive is often used to denote purpose.
- XIII. The comparative degree usually governs the genitive, except when followed by ἤ.
- XIV. The instrument with which and the means by which anything is done are put in the dative.

XV. A noun used to denote the mode or manner of an action is put in the dative, with or without a preposition.

XVI. The dative is used to denote that with reference to which, in accordance with which, or on account of which, something is or takes place.

XVII. Words denoting likeness or similarity are followed by the dative.

XVIII. The dative is used with comparatives and verbs implying comparison, to indicate to what extent one thing exceeds or falls short of another.

XIX. Verbs signifying to contend with, to use, and sometimes those of participating in, are followed by the dative.

XX. The dative is sometimes used after passive verbs to denote the agent.

XXI. The dative (very rarely the genitive) is used to denote the time at which (sometimes during which) a thing takes place, and occasionally the place where.

XXII. An accusative case may be the subject of an infinitive.

XXIII. Many verbs are followed by an accusative of kindred signification.

XXIV. Some verbs take two accusatives, one of the person and the other of the thing.

XXV. Duration of time and extent of space are put in the accusative.

TRANSLATE

1. βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας¹ ἐν παντὶ τόπῳ. (1 Tim. ii. 8.)
2. καὶ κατηγοροῦν αὐτοῦ² οἱ ἀρχιερεῖς πολλά.³ (Mark xv. 3.)
3. Γαλλίῳ⁴ δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας⁵ κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ. (Acts xviii. 12.)
4. ἰδοὺ πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδασκῆς⁶ ὑμῶν. (Acts v. 28.)
5. ἐσφραγίσθητε τῷ πνεύματι⁷ τῆς ἐπαγγελίας τῷ ἁγίῳ. (Eph. 1. 13.)
6. πάντα δὲ γυνὴ προσευχομένη ἢ προφητεύουσα ἀκατακαλύπτῳ τῇ κεφαλῇ⁸ κατασχύνει τὴν κεφαλὴν ἑαυτῆς. (1 Cor. xi. 5.)
7. εἰ γὰρ καὶ τῇ σορκὶ⁹ ἄπειμι ἀλλὰ τῷ πνεύματι¹⁰ σὺν ὑμῖν εἰμί. (Col. ii. 5.)
8. ὅμοιοι αὐτῷ¹¹ ἐσόμεθα. (1 John iii. 2.)
9. ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ¹² ταύτῃ. (1 Cor. ix. 12.)
10. εὐρέθην¹³ τοῖς¹⁴ ἐμὲ μὴ ζητοῦσιν. (Rom. x. 20.)

¹ Rule XXII.

² Rule VII.

³ Rule XI.

⁴ Rule VIII.

⁵ Rule IX.

⁶ Rule XIV.

⁷ Rule XV.

⁸ Rule XVI.

⁹ Rule XVII.

¹⁰ Rule XIX.

¹¹ Aor. I. pass. of εὐρίσκω, an irregular verb.

¹² Rule XX.

VOCABULARY.

A.

Ἰααρών, ὁ, Aaron.
 Ἰαβραάμ, ὁ, Abraham.
 ἄβυσσος, οὐ, ἡ, an abyss.
 ἀγαθός, ἡ, ὄν, *adj.*, good.
 ἀγαπάω, to love.
 ἀγάπη, ἡ, ἡ, love.
 ἀγαπητός, ἡ, ὄν, *adj.*, beloved.
 ἄγγελος, οὐ, ὁ, a messenger, an angel.
 ἀγέλη, ἡ, ἡ, a herd.
 ἀγιάζω, to make clean or holy, to hallow.
 ἅγιος, ἰα, ἰων, *adj.*, holy.
 ἀγνίζω, to purify.
 ἀγοράζω, to buy.
 Ἀγρίππας, α, ὁ, Agrippa.
 ἄγω, to lead, to bring, to go.
 ἀδελφή, ἡ, ἡ, a sister.
 ἀδελφός, οὐ, ὁ, a brother.
 ἀδικέω, to do injustice, to hurt, to harm.
 ᾄδω, to sing.
 αἰεί, *adv.*, ever, always.
 αἶρ, ἔρος, ὁ, air.
 αἰδώς, ὅς, οὐς, ἡ, modesty, reverence.
 αἰτέω, to ask, to ask for.
 αἰών, ὦνος, ὁ, an age ; ὁ αἰών, the age, the world.
 ἀκατακάλυπτος, ὁ, ἡ, *adj.*, unveiled, uncovered.
 ἀκολουθέω, to follow.
 ἀκούω, to hear.
 ἀληθεία, ας, ἡ, truth.
 ἀληθινός, ἡ, ὄν, *adj.*, true.
 ἀλλά (an adversative particle, stronger than δέ), but, yet.

ἀλλήλων, of one another.
 ἄλων, ὦνος, ἡ, a threshing-floor.
 ἁμαρτία, ας, ἡ, sin.
 ἁμαρτωλός, οὐ, ὁ, ἡ, *adj.*, sinful, *subst.*, a sinner.
 ἀμπελῶν, ὦνος, ὁ, a vineyard.
 ἄν, a particle usually calling for no translation, but serving to give an air of uncertainty or indefiniteness to the words with which it is connected. It may sometimes be rendered "perchance." After relative pronouns it is equivalent to the English termination *-ever*, *e. g.* ὅς ἄν, *whoever* : with verbs, it is often equivalent to the auxiliary *would*.
 ἀναβαίνω, to go up.
 ἀνάγω, to lead up ; *mid.* and *pass.*, to set sail.
 ἀνακρίνω, to examine.
 ἀναχωρέω, to go back, to withdraw.
 ἄνεμος, οὐ, ὁ, wind.
 ἀνέχομαι, to bear with.
 ἀνὴρ, ἀνδρός, ὁ, a man, a husband.
 ἄνθρωπος, οὐ, ὁ, a human being, a man.
 ἀνθυπατεύω, to be proconsul.
 ἀνθύπατος, οὐ, ὁ, a proconsul.
 ἀνίστημι, to raise up ; *aor.* 2, to rise up.
 ἀνοίγω, to open.
 ἀντέχομαι, to cleave to.
 ἀντί (with *gen.*), over against, in exchange for, for.
 ἀντιπύτω, to resist.
 ἀπαγγέλλω, to announce, to tell, to report.

ἀπάγχω, to strangle (to death).
 ἀπαιμι, to be absent.
 ἀπέναντι, *adv.*, in the presence of.
 ἄπιστος, *ov, adj.*, without faith, unbelieving.
 ἀπό (with *gen.*), from.
 Ἀπολλῶς, ὦ, ὁ, Apollo.
 ἀπολύω, to free from, to free one's self from, to put away.
 ἀπονίπτω, to wash off, to wash.
 ἀποστάσιον, *ov, τό*, a divorce, a bill of divorce.
 ἀπόστολος, *ov, ὁ*, an apostle.
 ἄπτω, to touch.
 ἀρνίον, *ov, τό*, a lamb.
 ἄρτι, *adv.*, now, just now.
 ἄρτος, *ov, ὁ*, a loaf of bread, bread, food.
 ἀρχιερεὺς, ἑως, ὁ, a chief priest.
 ἀρχισυνάγωγος, *ov, ὁ*, a ruler of a synagogue.
 ἀρχομαι, to begin.
 ἀρχων, ὁ, a ruler.
 ἀστήρ, ἑρως, ὁ, a star.
 ἄστρον, *ov, τό*, a star.
 αὐτός, ἡ, ὁ, self; *in oblique cases*, him, her, it.
 αὐτοῦ, *adv.*, there.
 ἀφορίζω, to asparate.
 ἄφρων, *ov, adj.*, senseless, foolish.
 Ἀχαΐα, *as, ἡ*, Achaia.

B.

βάθος, *eos, ov, τό*, depth.
 βάλλω, to cast, to put, to pour.
 βαρέω, to weigh down.
 Βαρνάβας, *α, ὁ*, Barnabas.
 βασανίζω, to torment.
 βασιλεία, *as, ἡ*, a reign, a kingdom.
 βασιλεὺς, ἑως, ὁ, a king.
 βασιλεύω, to reign.
 βιβλίον, *ov, τό*, a writing.
 βλασφημέω, to blaspheme.
 βλασφημία, *as, ἡ*, blasphemy.

βλέπω, to look, to see.
 βότρυς, *vos, ὁ*, a bunch of grapes.
 βούλομαι, to will, wish, desire.
 βοῦς, οὓς, ὁ, ἡ, an ox or cow.
 βραδύς, εἶα, ὁ, *adj.*, slow.
 βροντή, ἡς, ἡ, thunder.
 βρυγμός, οὐ, ὁ, a gnashing (of the teeth).
 βρύχω, to gnash (the teeth).
 βρώμα, *ας, τό*, food.
 βρώσις, *εως, ἡ*, food.

Γ.

γάλα, *ακτος, τό*, milk.
 Γαλιλαία, *as, ἡ*, Galilee.
 Γαλλίων, *ωνος, ὁ*, Gallio.
 γαμέω, to marry.
 γάρ, *conj.*, for.
 γαστήρ, τέρος, τρός, ἡ, the belly.
 γενεά, *ας, ἡ*, a generation.
 γεννάω, to beget, to bring forth; *pass.*, to be born.
 γῆ, γῆς, ἡ, land, earth.
 γῆρας, *ας, ως, τό*, old age.
 γίνομαι, to become, to be.
 γλῶσσα, *ης, ἡ*, the tongue.
 γόνυ, γόνατος, τό, the knee.
 γραμματεὺς, ἑως, ὁ, a scribe.
 γραφή, ἡς, ἡ, a writing, a scripture.
 γράφω, to write.
 γρηγορέω, to watch.
 γυνή, γυναικός, ἡ, a woman, a wife.
 γυνή χήρα, a widow-woman, a widow.

Δ.

δάκρυον, *ov, τό*, a tear.
 δέ, *conj.*, but, and; δὲ καὶ (*emphatic*), and also.
 δεῖ, it is necessary, it must be.
 δένδρον, *ov, τό*, a tree.
 δερμάτινος, *η, ov, adj.*, leathern.
 δεσμοφύλαξ, *ακος, ὁ*, a jailer.
 δεσπότης, *ov, ὁ*, a master.
 δέχομαι, to receive.
 δηνάριον, *iov, τό*, a denarius.

- διά** (with gen. and acc.), through, during, in, on account of.
διαλέγομαι, to discourse.
διαλογίζομαι, to reason.
διανοίγω, to open.
διαστρέφω, to turn away (any one).
διατίθημι, to appoint, to assign.
διαφέρω, to differ from, to be worth more than.
διδάσκω, to teach.
διδασχί, ἡς, ἡ, teaching.
δίδωμι, to give.
διερμηνεύω, to interpret.
δικαιοσύνη, ης, ἡ, justice, righteousness.
διορύσσω, to dig through, to break through.
Διοτρεφής, ἐος, οὗς, ὁ, Diotrophes.
διώκω, to pursue, to persecute.
δοκιμάζω, to consider worth, to try, to test.
δόξα, ης, ἡ, glory.
δοξάζω, to give glory to, to glorify.
δουλεύω, to serve, to be in servitude.
δούλος, ου, ὁ, a servant.
δράκων, οντος, ὁ, a dragon.
δύναμαι, to be able.
δύναμις, εως, ἡ, power, might, strength.
δύο, two.
δωρεάν, *adv.*, gratuitously; freely.
- Ε.**
- ἐάν** (εἰ and ἂν), if, if perchance.
ἐαυτοῦ, of himself.
ἐγείρω, to raise up; *mid.*, to arise.
ἐγκόπτω, to hinder.
ἐγώ, I.
ἔθνος, ους, τό, a nation.
εἰ, *conj.*, if; εἰ μή, except.
εἰμί, to be.
εἰς (with acc.), to, into, in, for, at.
εἰς, μία, ἓν, one.
ἐκ (with gen.), from, because of, on account of.
- ἐκδύω**, to strip.
ἐκεῖ, *adv.*, there.
ἐκπειράζω, to make trial of, to tempt.
ἐκπίπτω, to fail.
ἐκρίζω, to root up.
ἐλάσσω or **-ττων**, ον, *adj.* (comparative of *μικρός*), less, younger.
ἐλκύω, to draw.
Ἑλλάς, ἄδος, ἡ, Hellas, Greece.
ἐλπίς, ἰδος, ἡ, hope.
ἐμαυτοῦ, of myself.
ἐμβλέπω, to look at, to consider; (with or without *eis*).
ἐμπροσθεν, *adv.* and *prep.*, before.
ἐμφανίζω, to manifest.
ἐν (with dat.), in, by, among.
ἐνδυμα, ατος, τό, clothing.
ἐνεκεν (with gen.), on account of, for the sake of.
ἐννοια, ας, ἡ, thought, purpose.
ἐντέλλομαι, *fut.* **τελοῦμαι**, to command.
ἐντολή, ης, ἡ, a command.
ἐνώπιον (with gen.), in the presence of, before.
ἐξαλείφω, to blot out, to wipe away.
ἐξίστημι, to astonish; *mid.* and *aor. 2 act.*, to be astonished, to be beside one's self.
ἐξουσία, ας, ἡ, power, authority, right.
ἐξωθεν, *adv.*, from without. **τὸ ἐξωθεν**, the outside.
ἐπαγγελία, ας, ἡ, a promise.
ἐπαγγέλλομαι, to promise.
ἐπὶ (with gen., dat. and acc.), on, upon, towards, at, before (*i. e.* in to the presence of).
ἐπίθεσις, εως, ἡ, a placing on, a laying on.
ἐπιμένω, *fut.* **μενῶ**, to remain.
ἐπιστρέφω, to turn towards, to turn.
ἐπωνομάζω, to name.
ἐπτά, seven.
ἐργάτης, ου, ὁ, a workman, a laborer.
ἔργον, ου, τό, work.

ἔρις, ἰδος, ἡ, strife.
 ἔριφος, ου, ὁ, ἡ, a kid, a young goat.
 Ἑρμογένης, εος, ους, ὁ, Hermogenes.
 ἔρχομαι, to come.
 ἐρωτάω, to ask.
 ἐσθίω, to eat.
 ἔσωθεν, *adv.*, from within. τὸ
 ἔσωθεν, the inside.
 ἐταίρος, ου, ὁ, a companion, a friend.
 ἕτερος, α, ου, *adj.*, other.
 ἔτι, *adv.*, more, still.
 ἐτοιμάζω, to prepare.
 εὐαγγέλιον, ου, τὸ, good news, the
 gospel.
 εὕρισκω, to find.
 Ἐφεσος, ου, ἡ, Ephesus.
 ἔχω, to have, to hold, to consider.
 ἕως, *adv.*, until.

Z.

ζάω, *fut.* ζήσω and ζήσομαι, to live.
 Ζεβεδαῖος, ου, ὁ, Zebedee.
 ζητέω, to seek.
 ζωή, ἡς, ἡ, life.
 ζώνη, ης, ἡ, a girdle.

H.

ἢ, or ; ἢ — ἢ, either — or.
 ἡγεμών, ὄνος, ὁ, a governor.
 ἡδέως, *adv.*, gladly.
 Ἡλίας, ου, ὁ, Elias, Elijah.
 ἥλιος, ου, ὁ, the sun.
 ἡμεῖς (pl. of ἐγώ) we.
 ἡμέρα, ας, ἡ, a day.
 Ἡρώδης, ου, ὁ, Herod.
 Ἡρωδιάς, ἀδος, ἡ, Herodias.
 Ἡσαΐας, ου, ὁ, Esaias, Isaiah.
 ἥσων or -των, ου, *adj.* (compar.
 of κακός), worse.

Θ.

θάλασσα, ης, ἡ, a sea, a lake.
 θέλημα, ατος, τὸ, will.
 θέλω, to will, wish, desire.
 θεός, οὔ, ὁ, a god, God.

θεραπεύω, to heal, to cure.
 θερισμός, οὔ, ὁ, a harvest.
 θηρίον, ου, τὸ, a wild beast, a beast.
 θησαυρίζω, to treasure up.
 θησαυρός, οὔ, ὁ, treasure, wealth.
 θρίξ, G. τριχός, ἡ, a hair.
 θυγατήρ, τέρος, τρός, ἡ, a daughter.
 θυσιαστήριον, ου, τὸ, an altar.

I.

ἴδιος, ια, ου, *adj.*, own, one's own.
 ἰδοὺ, *interj.*, behold !
 Ἱερουσαλήμ, Jerusalem.
 Ἰησοῦς, οὔ, ὁ, Jesus.
 ἱμάς, άντος, ὁ, a thong, a strap, a
 latchet.
 ἵνα, that, in order that, to.
 Ἰορδάνης, ου, ὁ, the Jordan.
 Ἰουδαία, ας, ἡ, Judæa.
 Ἰουδαῖος, α, ου, *adj.*, Jewish ; *subst.*
masc., a Jew.
 Ἰούδας, α, ὁ, Judas, Judah.
 ἰσχυρός, ὁ, ου, *adj.*, mighty.
 ἰχθύδιον, ου, τὸ, a small fish.
 ἰχθύς, ὅς, ὁ, a fish.
 Ἰωάννης, ου, ὁ, John.
 Ἰωνᾶς, ᾶ, ὁ, Jonah, Jonas.
 Ἰωσήφ, ὁ, Joseph.

K.

καθαρίζω, to purify, to cleanse.
 καθώς, *adv.*, as.
 καί, *conj.*, and, even, also.
 κακός, to maltreat.
 καλέω, to call.
 καλός, ἡ, ου, *adj.*, beautiful, good.
 καλώς, *adv.*, well.
 κάμηλος, ου, ὁ, ἡ, a camel.
 καὶν (a contraction of καὶ ἐάν), even
 if, though.
 καρδιά, ας, ἡ, the heart.
 καρπός, οὔ, ὁ, fruit.
 κατὰ (with gen. and acc.), down,
 according to.
 καταβαίνω, to go or come down.

καταισχύνω, to bring shame upon,
to dishonor, to disgrace.
καταλύω, to destroy.
κρταρτίζω, to prepare.
κατασεύω, to wave, to beckon.
καταφρονέω, to despise.
κατεργάζομαι, to work out, to produce.
κατεφίστημι, to stand up against,
to rush upon.
κατέχω, to hold.
κατηγορέω, to accuse, to accuse of.
καυχάομαι, to boast.
κέρας, ατος, τό, a horn.
κεφαλή, ης, ή, the head.
κήρυγμα, ατος, τό, preaching.
κηρύσσω, to proclaim, to preach.
Κιλικία, ας, ή, Cilicia.
κλαίω, to weep.
κλαυθμός, ου, ό, a weeping.
κλείς, κλειδός, ή, a key.
κλέπτης, ου, ό, a thief.
κλέπτω, to steal.
κλίνω, to recline.
κόκκος, ου, ό, a grain, a seed.
κολυμβήθρα, ας, ή, a swimming-
place, a pool.
κοράσιον, ίου, τό, a girl, a maiden.
κόσμος, ου, ό, order, the world.
κρατέω, to lay hold of, hold, retain.
κρέας, ατος, τό, meat, flesh; pl.
κρέατα, contr. κρέα.
κρείσσων, or -ττων, ου, adj. (comp.
of αγαθός), better.
κρημνός, ου, ό, a steep place.
κρίνω, to judge.
Κρίσπος, ου, ό, Crispus.
κτήμα, ατος, τό, a possession.
κύριος, ου, ό, a lord, a master.
κύων, G. κυνός, ό, ή, a dog.
κώμη, ης, ή, a village.
Κῶς, acc. Κῶν, ή, [the island of]
Cos or Co.

A.

λαλέω, to speak, to talk.

λαμβάνω, to receive.
λάμπω, to shine, to give light.
λαός, ου, ό, a people.
λατρεύω, to serve.
λέγω, to say, to call.
λείπω, to leave, to lack, to be wanting.
λεπρός, ου, ό, a leper.
Λευίς (or Δευίς), acc. Δευέν (or
Δευίν), ό, Levi.
λίθος, ου, ό, a stone.
λίμνη, ης, ή, a lake.
λόγος, ου, ό, a word.
Λυδία, ας, ή, Lydia.
λύω, to loosen.
Λώτ, ό, Lot.

M.

μαθητής, ου, ό, a learner, a disciple.
μαλακία, ας, ή, weakness, disease.
μανθάνω, to learn.
Μαριάμ, ή, Mary.
μαρτυρέω, to bear witness, to testify.
μαρτυρία, ας, ή, testimony.
μάρτυς, υπος, ό, a witness.
μέγας, μεγάλη, μέγα, adj., great.
μεθύω, to be drunk.
μείζων, ου, adj. (comp. of μέγας),
greater, older.
μέν, conjunctive particle, indeed.
μένω, to remain, to abide.
μερίζω, to divide.
μετά (with gen. and acc.), with, after.
μετανοέω, to change one's mind, to
repent.
μή, not; also an interrogative par-
ticle.
μήν, μηνός, ό, a month.
μήτε — μήτε, neither — nor.
μήτηρ, τρός, ή, a mother.
μισέω, to hate.
μνημείον, ου, τό, a tomb, a sepulchre.
μνημονεύω, to remember.
μονογενής, adj., only begotten.
μόνος, η, ου, adj., only, alone.
Μωϋσής, έως, ό, Moses.

N.

ναός, οὐ, ὁ, a temple.

νεφέλη, ης, ἡ, a cloud.

νηστεύω, to fast.

νίπτω, to wash (some part of the body).

νιπτήρ, ἥρος, ὁ, a wash-basin.

νοέω, to perceive.

νόμος, ου, ὁ, a law.

νόσος, ου, ἡ, sickness, disease.

νοῦς, νοός, ὁ, mind.

νύμφη, ης, ἡ, a bride.

νυμφίος, ου, ὁ, a bridegroom.

νῦν, now.

Ξ.

ξηρός, ἄ, ὁν, *adj.*, dry; ξηρά (γῆ being understood), dry land, land.

O.

ὁ, ἡ, τό, the.

ὁδός, οὐ, ἡ, a road, a way.

ὁδοός, ὁδόντος, ὁ, a tooth.

οἰκία, ας, ἡ, a house.

οικοδομέω, to build.

οἶκος, ου, ὁ, a house.

οινοπότης, ου, ὁ, a wine-bibber.

οἶνος, ου, ὁ, wine.

ὀλίγος, η, ου, *adj.*, little; *pl.* few.

ὅλος, η, ου, *adj.*, whole, altogether.

ὁμοθυμαδόν, *adv.*, with one accord.

ὅμοιος, α, ου, *adj.*, like.

ὁμοίω, to make like, to liken, to compare.

ὁμοίως, *adv.*, in like manner.

ὁμοῦ, *adv.*, together.

ὄνομα, ατος, τό, a name.

ὀπλίζω, to arm.

ὅπου, *adv.*, where.

ὀργή, ἥς, ἡ, anger, wrath.

ὀργίζω, to be enraged.

ὀρμᾶω, to rush.

ὄρος, εος, ους, τό, a mountain, a hill.

ὅς, ἡ, ὅ, who, which; ὅς ἄν, whoever.

ὅσος, η, ου, how great, as great as, how long, as long as.

ὀστέον (contr. ὀστοῦν), ου, τό, a bone.

ὅστις, ἥτις, ὅτι, whoever, whatever.

ὀσφύς, ὅς, ἡ, the loins.

ὅταν, *adv.* (ὅτε and ἄν), when, when perchance.

ὅτε, *adv.*, when.

ὅτι, *conj.*, that, because.

ὅ (ὅκ before smooth and οὐχ before aspirated vowels), not. (οὐ is used in the statement of negative facts, μὴ of negative conceptions.) οὐ μὴ (intensive), not at all, by no means.

οὐδέ, *conj.*, neither, nor.

οὐδεὶς, ουδεμία, οὐδέν, no one, none, not one.

οὐδέποτε, *adv.*, never.

οὖν, *conj.*, therefore, then.

οὐπω, *adv.*, not yet.

οὐράνιος, α, ου, *adj.*, heavenly.

οὐρανός, οὐ, ὁ, heaven.

οὗτος, αὕτη, τοῦτο, this.

οὕτως (by some editors written οὕτω before a consonant), *adv.*, so, thus.

οὐχί (a strengthened form of οὐ), not.

ὀφθαλμός, οὐ, ὁ, an eye.

ὄχλος, ου, ὁ, a crowd, a multitude.

II.

παιδίον, ου, τό, a little child, a child.

παιδίσκη, ης, ἡ, a maiden, a maid-servant.

παῖς, παιδός, ὁ, ἡ, a boy, a girl, a servant.

πάλιν, *adv.*, again.

παρά (with gen., dat. and acc.), near by, by, beside, from, of.

παραβολή, ἥς, ἡ, a parable.

πᾶς, πᾶσα, πᾶν, *adj.*, all, every.

πάσχω, to suffer.

πατήρ, G. πατρός, ὁ, a father.

Παῦλος, οὐ, ὁ, Paul.

πεντηκοστή, ἥς, ἡ, Pentecost.

περί (with gen. and acc.), about, concerning.

περιάγω, to lead about, to go about.
 περιπατέω, to walk about, to walk.
 περισσεύω, to cause to abound.
 πετεινόν, οὐ, τό, a fowl, a bird.
 πέτρα, ας, ἡ, a rock.
 Πέτρος, ου, ό, Peter.
 πινακίδιον, ου, τό, a tablet.
 πίνηξ, ακος, ό, a trencher, plate, platter.
 πίπτω, to fall.
 πιστεύω, to have faith, to believe, to believe in, to put trust in, to trust, to intrust; *pass.*, to be believed, to be intrusted with.
 πίστις, εως, ἡ, faith.
 πλείων, ου, *adj.* (compar. of πολός), more, greater.
 πληγή, ἡς, ἡ, a plague.
 πλήθος, εος, ους, τό, a great number, a multitude.
 πλήρης, ες, *adj.*, full.
 πληρόω, to fill, to fulfil.
 πλησίον, *adv.*, near; ό πλησίον, a neighbor.
 πλοῦς, G. πλοός, ό, navigation.
 πνεῦμα, ατος, τό, breath, wind, spirit.
 ποιέω, to do, to make.
 ποιμαίνω, to tend (a flock).
 ποιμήν, ένος, ό, a herdsman, a shepherd.
 ποίμνη, ης, ἡ, a flock.
 πόλις, εως, ἡ, a city.
 πολλάκις, *adv.*, often.
 πολός, πολλή, πολύ, *adj.*, much, great.
 πορεύομαι, to go.
 πόσος, η, ου, how great, how much; *pl.*, how many.
 ποτέ, at some time, once, formerly.
 ποῦ, *adv.*, where.
 πούς, G. πόδος, ό, a foot.
 πριν, *adv.*, before.
 πρόβατον, ου, τό, a sheep.
 προβιβάζω, to urge on.
 προς (with gen., dat. and acc.), to.
 προσεύχομαι, to pray (to God).

προσέχω, to take heed.
 προσήλυτος, ου, ό, ἡ, a proselyte.
 προσκυνέω, to worship.
 προσφέρω, to bring to, to bring.
 πρόσωπον, ου, τό, a face, personal appearance, person.
 προφέρω, to bring forth.
 προφητεύω, to prophecy.
 προφήτης, ου, ό, a prophet.
 πυθάνομαι, to ask, to inquire, to learn.
 πυρ, ρός, τό, fire.
 πώς, how.

Σ.

σάββατον, ου, τό, a sabbath.
 Σαλαμίς, ἱνος, ἡ, Salamis.
 σάρξ, σαρκός, ἡ, flesh.
 Σαῦλος, ου, ό, Saul.
 σεαυτοῦ, of thyself.
 σελήνη, ης, ἡ, the moon.
 σημεῖον, ου, τό, a sign.
 Σιλωάμ, Siloam.
 Σίμων, ωνος, ό, Simon.
 σίναπι, εως, τό, mustard.
 σιωπάω, to be silent.
 Σολομών, ώνος, ό, Solomon.
 σοφία, ας, ἡ, wisdom.
 στάχυς, υος, ό, an ear of grain.
 στόμα, ατος, τό, a mouth.
 σύ, thou.
 συλλαλέω, to talk with, to converss.
 συμφωνέω, to agree with.
 σὺν (with the dat.), with.
 συνάγω, to gather together.
 συναγωγή, ἡς, ἡ, a synagogue.
 συνέρχομαι, to come together.
 συνίημι, to understand.
 συσχηματίζω, to conform to.
 σφραγίζω, to seal.
 σώζω, to heal, to cure, to save.
 σώμα, ατος, τό, a body.

Τ.

ταπεινός, ἡ, όν, *adj.*, low, lowly, humble.
 ταχύς, εἰα, ό, *adj.*, quick, swift.

τέκνον, ου, τό, a child, a son.
 τελώνης, ου, ό, a tax-gatherer, a publican.
 τετράρχης, ου, ό, a tetrarch.
 τηρέω, to keep.
 τήλω, to pluck, to pull off.
 τιμή, ἧς, ἡ, honor.
 τίς, τι, *m. f.*, any one, some one, *n.* anything, something.
 τίς, τί, *m. f.*, who? which? *n.*, what? why? how?
 τόπος, ου, ό, a place.
 τότε, then.
 τρεῖς, three.
 τρέχω, to run; *aor.* 2 ἔδραμον.
 τρυγᾶω, to gather (fruit, especially grapea).
 τύπτω, to strike.
 τυφλός, ἡ, όν, *adj.*, blind.

Υ.

ὔδωρ, *G.* ὕδατος, τό, water.
 υἱός, ου, ό, a son.
 ὑμεῖς (pl. of σύ), you.
 ὑπάγω, to go.
 ὑπακούω, to hearken unto.
 ὑπέρ (with gen. and acc.), over, because of.
 ὑπό (with gen. and acc.), by.
 ὑπολαμβάνω, to suppose.
 ὑποστρέφω, to turn back, to return.
 ὕς, ὕός, ό, ἡ, a ewine.
 ὕψος, ους, τό, elevation, dignity.
 ὑψώω, to lift up.

Φ.

φάγος, ου, ό, a glutton.
 φαίνω, to show; *pass.* or *mid.*, to appear.
 φανός, ου, ό, a light, a torch, a lantern.
 Φαρισαῖος, ου, ό, a Pharisee.
 φέρω, to bear.
 φεύγω, to flee, to escape; *aor.* 2 ἔφυγον.

φημί, to say.
 φιλαδελφία, *as*, brotherly love.
 φιλέω, to love.
 Φίλιππος, ου, ό, Philip.
 φίλος, ου, ό, a friend.
 φοβέομαι, to be frightened, to fear, to reverence.
 φόβος, ου, ό, fear.
 φονεύω, to kill.
 φρέαρ, φρέατος, τό, a well, a pit.
 φρόνιμος, η, ου, *adj.*, prudent, wise.
 φυλή, ἧς, ἡ, a tribe.
 φυτεία, *as*, ἡ, a plant.
 φυτεύω, to plant.
 φωνή, ἧς, ἡ, a voice.

Χ.

χάλαξα, ἧς, ἡ, hail.
 χεῖρ, ρός, ἡ, a hand.
 χήρα, *as*, ἡ, a widow.
 χλαμύς, ὕδος, a robe, — *probably* a military cloak.
 χοῖρος, ου, ό, ἡ, a swine.
 χούς, ός, ό, earth, dirt, dust.
 χρᾶσθαι, to use, to make use of.
 χρεία, *as*, ἡ, need.
 χριστός, *adj.*, anointed; ό Χριστός, the Christ, Christ.
 χρόνος, ου, ό, time.
 χρυσός, ου, ό, gold.
 χωρίς, apart from, besides.

Ψ.

ψαλμός, ου, ό, a psalm.
 ψευδοπροφήτης, ου, ό, a false prophet.

Ω.

ᾄδε, *adv.*, here.
 ᾠδή, ἧς, ἡ, an ode, a song.
 ὥδιν, ἱνος, ἡ, a birth-pang.
 ὥς, *adv.*, as, as it were.
 ὥσεί, as if, about.
 ὥσπερ, *adv.*, just as.

APPENDIX.

A. Synopsis of the verb πιστεύω.

PASSIVE AND MIDDLE VOICES.		ACTIVE VOICE.					
		Indicative.	Subjunctive.	Optative.	Imperative.	Infinitive.	Participle.
Pres.		πιστεύω,	πιστεύω	πιστεύομαι	πίστευε	πιστεύειν	πιστεύων
Imperf.		ἐπιστεύον					
Fut.		πιστεύσω					πιστεύσων
Aor.		ἐπιστεύσα	πιστέω	πιστεύομαι	πίστευσον	πιστεύσαι	πιστέσας
Perf.		πεπιστεύκα				πεπιστευκέναι	πεπιστευκώς
Plup.		ἐπεπιστεύκειν					
Pres.		πιστεύομαι	πιστεύομαι	πιστεύομαι	πίστευ	πιστεύεσθαι	πιστεύμενος
Imperf.		ἐπιστεύομαι					
Fut. Pass.		πιστευθήσομαι					
Fut. Mid.		πιστεύομαι					
Aor. Pass.		ἐπιστεύθην	πιστεύω	πιστεύομαι	πίστευθην	πιστευθῆναι	πιστευθείς
Aor. Mid.		ἐπιστεύαμην	πιστεύομαι	πιστευοίμην	πίστευσαι	πιστεύασθαι	πιστεύσάμενος
Perf.		πεπιστεύμαι			πεπιστευσο	πεπιστευέσθαι	πεπιστευμένος
Plup.		ἐπεπιστεύην					

B. Paradigm of the verb πιστεύω.*

ACTIVE VOICE. — *Indicative Mode.*

Present.			Imperfect.		
Sing.	1.	πιστεύω	Sing.	1.	[ἐπίστευον]
	2.	πιστεύεις		2.	[ἐπίστευες]
	3.	πιστεύει		3.	ἐπίστευε(ν)
Pl.	1.	πιστεύομεν	Pl.	1.	[ἐπιστεύομεν]
	2.	πιστεύετε		2.	ἐπιστεύετε
	3.	πιστεύουσι(ν)		3.	ἐπίστευον
Future.			Aorist.		
Sing.	1.	πιστεύσω	Sing.	1.	ἐπίστευσα
	2.	[πιστεύσεις]		2.	ἐπίστευσας
	3.	πιστεύσει		3.	ἐπίστευσε(ν)
Pl.	1.	πιστεύσομεν	Pl.	1.	ἐπιστεύσαμεν
	2.	πιστεύσετε		2.	ἐπιστεύσατε
	3.	πιστεύσουσι(ν)		3.	ἐπίστευσαν
Perfect.			Pluperfect.		
Sing.	1.	πεπίστευκα	Sing.	1.	[ἐπεπίστευκειν]
	2.	πεπίστευκας		2.	[ἐπεπίστεύκεις]
	3.	πεπίστευκε(ν)		3.	[ἐπεπίστεύκει]
Pl.	1.	πεπίστευκαμεν	Pl.	1.	[ἐπεπιστεύκειμεν]
	2.	πεπιστεύκατε		2.	[ἐπεπιστεύκειτε]
	3.	[πεπιστεύκασι(ν)]		3.	ἐπεπιστεύκεισαν

Subjunctive Mode.

Present.			Aorist.		
Sing.	1.	[πιστεύω]	Sing.	1.	πιστεύσω
	2.	[πιστεύῃς]		2.	πιστεύῃς
	3.	πιστεύῃ		3.	πιστεύῃ
Pl.	1.	[πιστεύωμεν]	Pl.	1.	πιστεύσωμεν
	2.	πιστεύῃτε		2.	πιστεύῃτε
	3.	[πιστεύωσι(ν)]		3.	πιστεύσωσι(ν)

Optative Mode.

Present.			Aorist.		
Sing.	1.	[πιστεύοιμι]	Sing.	1.	[πιστεύσαιμι]
	2.	[πιστεύοις]		2.	[πιστεύσαις]
	3.	[πιστεύοι]		3.	[πιστεύσαι]
Pl.	1.	[πιστεύοιμεν]	Pl.	1.	[πιστεύσαιμεν]
	2.	[πιστεύοιτε]		2.	[πιστεύσαιτε]
	3.	[πιστεύοιεν]		3.	[πιστεύσαιεν or -ειαν]

* For infinitives and participles, see "Synopsis," p. 61.

Imperative Mode.

Present.		Aorist.	
Sing. 2.	πίστευε	Sing. 2.	πίστευσον
3.	[πιστεύετω]	3.	[πιστεύσάτω]
Pl. 2.	πιστεύετε	Pl. 2.	πιστεύσατε
3.	[πιστεύέτωσαν]	3.	[πιστεύσάτωσαν]

PASSIVE AND MIDDLE VOICES. — *Indicative Mode.*

Present passive and middle.		Imperfect passive and middle.	
Sing. 1.	[πιστεύομαι]	Sing. 1.	[ἐπιστεύομην]
2.	[πιστεύῃ]	2.	[ἐπιστεύου]
3.	πιστεύεται	3.	[ἐπιστεύετο]
Pl. 1.	[πιστεύομεθα]	Pl. 1.	[ἐπιστεύόμεθα]
2.	[πιστεύεσθε]	2.	[ἐπιστεύεσθε]
3.	[πιστεύονται]	3.	[ἐπιστεύοντο]
Future passive.		Future middle.	
Sing. 1.	[πιστευθήσομαι]	Sing. 1.	[πιστεύσομαι]
2.	[πιστευθήσῃ]	2.	[πιστεύσῃ]
3.	[πιστευθήσεται]	3.	[πιστεύσεται]
Pl. 1.	[πιστευθήσόμεθα]	Pl. 1.	[πιστεύσόμεθα]
2.	[πιστευθήσεσθε]	2.	[πιστεύσεσθε]
3.	[πιστευθήσονται]	3.	[πιστεύσονται]
Aorist passive.		Aorist middle.	
Sing. 1.	ἐπιστεύθην	Sing. 1.	[ἐπιστευσάμην]
2.	[ἐπιστεύθης]	2.	[ἐπιστεύσω]
3.	ἐπιστεύθη	3.	[ἐπιστεύσατο]
Pl. 1.	[ἐπιστεύθημεν]	Pl. 1.	[ἐπιστευσάμεθα]
2.	[ἐπιστεύθητε]	2.	[ἐπιστεύσασθε]
3.	ἐπιστεύθησαν	3.	[ἐπιστεύσαντο]
Perfect passive and middle.		Pluperfect passive and middle.	
Sing. 1.	πεπίστευμαι	Sing. 1.	[ἐπεπιστεύμην]
2.	[πεπίστευσαι]	2.	[ἐπεπίστευσο]
3.	[πεπίστευται]	3.	[ἐπεπίστευτο]
Pl. 1.	[πεπιστεύμεθα]	Pl. 1.	[ἐπεπιστεύμεθα]
2.	[πεπίστευσθε]	2.	[ἐπεπίστευσθε]
3.	[πεπίστευνται]	3.	[ἐπεπίστευντο]

Subjunctive Mode.

Present passive and middle.

Sing. 1.	[πιστεύωμαι]
2.	[πιστεύῃ]
3.	[πιστεύῃται]

- Pl. 1. [πιστευόμεθα]
 2. [πιστεύησθε]
 3. [πιστεύωνται]

Aorist passive.

- Sing. 1. [πιστευθῶ]
 2. [πιστευθῇς]
 3. [πιστευθῇ]
 Pl. 1. [πιστευθώμεν]
 2. [πιστευθῆτε]
 3. [πιστευθῶσι(ν)]

Aorist middle.

- Sing. 1. [πιστεύσωμαι]
 2. [πιστεύσῃ]
 3. [πιστεύσῃται]
 Pl. 1. [πιστεύσωμεθα]
 2. [πιστεύσῃσθε]
 3. [πιστεύσωνται]

Optative Mode.

Present passive and middle.

- Sing. 1. [πιστευοίμην]
 2. [πιστεύοιο]
 3. [πιστεύοιτο]
 Pl. 1. [πιστευοίμεθα]
 2. [πιστεύοισθε]
 3. [πιστεύουντο]

Aorist passive.

- Sing. 1. [πιστευθείην]
 2. [πιστευθείης]
 3. [πιστευθείη]
 Pl. 1. [πιστευθείημεν]
 2. [πιστευθείητε]
 3. [πιστευθείησαν]

Aorist middle.

- Sing. 1. [πιστευσάιμην]
 2. [πιστεύσαιο]
 3. [πιστεύσαιτο]
 Pl. 1. [πιστευσάιμεθα]
 2. [πιστεύσαισθε]
 3. [πιστεύσαιντο]

Imperative Mode.

Present passive and middle.

- Sing. 2. [πιστεύου]
 3. [πιστεέσθω]
 Pl. 2. [πιστεέσθε]
 3. [πιστεέσθωσαν]

Perfect passive and middle.

- Sing. 2. [πεπίστευσο]
 3. [πεπίστεύσθω]
 Pl. 2. [πεπίστευσθε]
 3. [πεπίστεύσθωσαν]

Aorist passive.

- Sing. 2. [πιστεύθῃτι]
 3. [πιστευθήτω]
 Pl. 2. [πιστεύθῃτε]
 3. [πιστευθήτωσαν]

Aorist middle.

- Sing. 2. [πίστενσαι]
 3. [πιστεσάσθω]
 Pl. 2. [πιστεύσασθε]
 3. [πιστεσάσθωσαν]

	Singular.					Plural.				
	N.	G.	D.	A.	V.	N.	G.	D.	A.	
Third Declension, continued.	οὐς	οὐτος		οὐτα		οὐτες	οὐτων		οὐτας	\$ 29
	ων	οὐτος	οὐτι	οὐτα		οὐτες	οὐτων	οὐσιν	οὐτας	"
	[αὐς]			αὐν						\$ 31
	εὐς	εἰς	εἰ	εἶ	εὐ	εἰς	εἰων	εὐσιν	εἰς	"
	ης	εἰς	εἰ	εἶ						"
			(ἦ)	(ἦν)						"
	[ι]	εἰς								"
	ις	εἰς	εἰ	ιν		εἰς	εἰων	εἰσιν	εἰς	"
	υς			υν			ων			"
							(εων)			"
	αρ	αρος	αρι	αρα		αρες	αρων	αρσιν	αρας	\$ 33
	ειρ	ειρος	ειρι	ειρα		ειρες	ειρων	ειρσιν	ειρας	"
	ηρ	ηρος	ηρι	ηρα		ηρες	ηρων	ηρσιν	ηρας	"
	ηρ	ερος	ερι	ερα		ερες	ερων	ερσιν	ερας	"
	υρ	υρος	υρι	υρ						"
	υς	υρος		υρα		υρες	υρων	υσιν	υρας	"
	ωρ	ορος	ορι	ορα		ορες	ορων	ορσιν	ορας	"
	ηρ	ρος	ρι	ερα	ερ	ερες	ερων	ρασιν	ερας	\$ 35
	ηρ	δρος	δρι	δρα	ερ	δρες	δρων	δρασιν	δρας	"
	ην	ηρος	ηρι	ηρα		ηρες	ηρων	ησιν	ηρας	\$ 37
	ην	ενος	ενι	ενα		ενες	ενων	εσιν	ενας	"
	ιν						ινων		ινας	"
	[ις]		ινι							"
	ων	ωνος	ωνι	ωνα		ωνες	ωνων	ωσιν	ωνας	"
	ων	ονος	ονι	ονα		ονες	ονων	οσιν	ονας	"
	ος	ους	ει	ος		η	ων	εσιν	η	\$ 39
							(εων)			"
	[ως]	ους								"
	ους			οιν			οων		οας	\$ 40
	υ	υος	υι	υ		υα	υων	υσιν	υα	\$ 42
	υς	υος	υι	υν		υες	υων	υσιν	υας	"

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